Zions Herald

THE INDEPENDENT METHODIST WEEKLY

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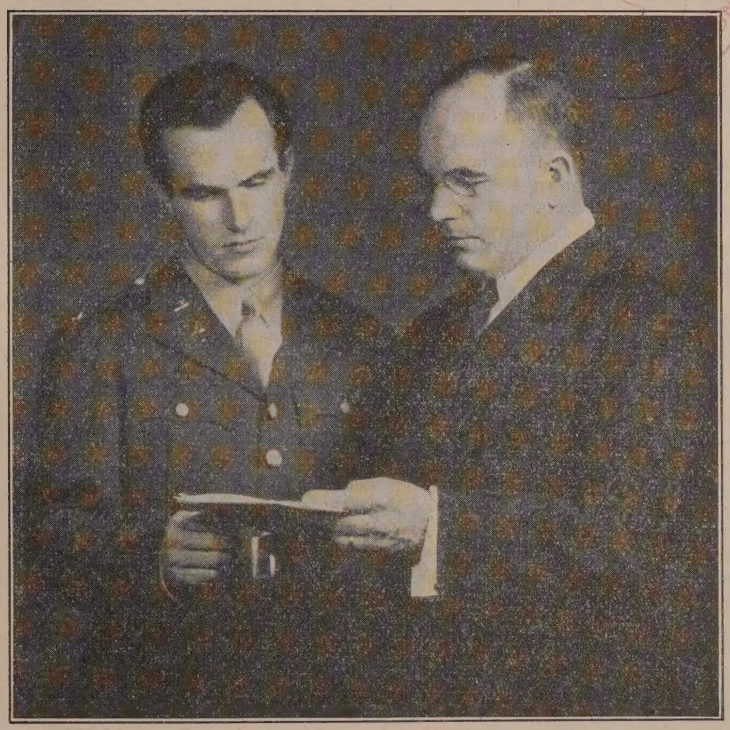

Bishop G. Bromley Oxnam and Chaplain Philip H. Oxnam, U.S.A.

See page 651

Father and Son

FOUNDED 1823

The Spirit of John Wesley

THE RT. HON. THE VISCOUNT HALIFAX

[From the address delivered by Lord Halifax, the British Ambassador, at the recent Commencement exercises of Ohio Wesleyan University]

John Wesley was a great Englishman. In sixty years of the most astonishing activity he had, when he died in 1791, traveled a quarter of a million miles and preached forty thousand sermons. No estimate of the influence exerted by his life and work can be too high, for he stirred the public conscience of England to active Christianity, just when she was entering upon the century of her greatest power. Wesley took the spark of old-fashioned piety, which in his youth was scarcely to be found save in the humble and outcast ranks of the so-called dissenters, and fanned it by his tireless zeal into a flame that was to spread far and wide.

In England, the name of Wesley will always be revered for the inspiration that he brought to the humanitarian movement. In two fields that movement especially showed its strength—in the abolition of slavery and in missionary enterprise. The first of these was for long an English crusade. A hundred years ago, indeed, Anglo-American relations were seriously strained by the frequency with which Her Majesty's men-of-war off the African coasts interfered with slavers which they suspected, not always wrongly, of improperly flying the American flag. That matter, too, was taken care of by Webster and Lord Ashburton in their treaty of 1842. As we look back today we marvel at the indomitable zeal with which the English abolitionists pursued and finally achieved their purpose. They won against the bitter resistance of an opposition as strangely assorted as that of bishops and bookies when they combine in England to resist a tax on betting.

At the far end of this antislavery road was to be found the modern conception of the proper relationship between men of European race on the one hand and men of African and Asiatic races on the other, and though that road was to be long and stony, it is worth remembering that the last letter Wesley wrote was a letter to the great abolitionist William Wilberforce exhorting him to persevere.

Closely parallel to that movement ran the movement for the propagation of the gospel, and here again Englishmen were early on the march. India provided the first great field; then Africa, where the labors of the missionary were a powerful engine for the destruction of slave trading at its source. Here especially was a calling in which the followers of Wesley were preeminent, and in the missionary field the name of Methodist has long stood high in honor.

Wesley died, as he had been born, a member of the Church of England—albeit a member on whom the spirit of church discipline sat lightly. His preaching had aroused a new enthusiasm for which the church, still largely under the enervating influence of the eighteenth century, could not easily find place. And so gradually his followers found no room within the old boundaries of the mother church. But if the church could not approve everything he did, neither could she remain unaffected by the spirit that he had evoked. Besides the missionary impulse of which I have spoken, that spirit led many to feel the obligation arising from the existence of toiling masses in the new industrial towns. Wesley persuaded the humblest factory worker that in God's eyes his soul was of inestimable value. That feeling of the ultimate worth of the individual profoundly influenced the economic and political struggle of the nineteenth century. To that was due much of the moral fervor of the social-reform and trade-union movements of those early days. The same belief gave a religious background to English radicalism, which sets it apart from the socialist movements in all other European countries, and is matched only in the United States.

Possibly, too, it has been that which has saved us from revolutionary violence on the rare occasions when even the English genius for compromise seemed liable to fail. It is certainly not untrue to say that Wesley did much to inspire that which Vice President Wallace the other day finely called "the march of the common people."

In America his work is no less deeply rooted. Wesley's own two-year sojourn in Savannah may have come to little, but young and ardent missionaries afterward wrought mightily in his name. When Francis Asbury landed here in 1771, the Wesleyans numbered no more than 316. When he died in 1816, the Methodist Church could count over 214,000 members. Today that figure, I believe, stands at more than eight millions, who comprise the largest Protestant church in the United States. To the vigor, the devotion, and the Christian spirit of American Methodism, I gladly pay tribute today. As British Ambassador, moreover, I would express the gratitude which I know the Methodists of England feel for the generous help they are receiving from their American brethren, as they labor to maintain the work of their church through the trials of bombs and total war.

From the dawn of human history, man has been aware, however dimly, of some personal Power outside, and greater than, himself, with which in some mysterious fashion he was in relation. This Power he conceived capable of being offended or propitiated, and from this elemental conception there gradually grew in man a sense of right and wrong, based on the moral attributes of this unknown Being, which he came to call God.

From this sense of right and wrong flows the perpetual responsibility of choice, which each one of us knows through conscience. By the right exercise of that choice, we keep or lose our self-respect. Moreover, this responsibility of choice reposes on the basis of free will, which gives to our choice its quality, good or bad, by making it spontaneous and not mechanical.

The tests and standards that mankind applies are still undergoing revision, and will doubtless continue to do so till the end of time. But this is only the natural outcome of man's effort, however feeble and spasmodic, to adjust his own standards to those of the ultimate Power.

But to state this general proposition and to assert that the recorded history of the human race supports it, is not to deny that many attempts have been made by bold resolute men to make their choice betw good and evil by standards of their devising.

This is exactly what is taking plac Nazi Germany today. There we see latest and the greatest attempt in histor live without reference to God. Where o have failed, Hitler believes that he can be cessful. The machinery that he would ploy to achieve his end is carefully contr and brutally efficient. Nothing is left un to inculcate the idea of the State as Supreme Good, with the Fuehrer as its powerful representative.

To the worship of this new god, H by appeal to many of its highest qua has perverted the young mind of Germ and of all his crimes this always seems to the greatest.

We of the United Nations entered war with the handicap of meager mat equipment. That deficiency has cost us but is rapidly being overtaken.

Nor on the spiritual side had we as called to our aid the invisible and invin strength that was to hand. We had con take the things that we call our way of so much for granted that they had los us some of their ancient value. So sure we of freedom that we were not suffici afraid of slavery. So firm seemed the t tional foundations of Christianity that felt no direct personal obligation to be champion.

Now all that is changed, and sudd we see that things which have come d to us with the accumulated strength of turies are in mortal peril. We see anc thing too, that if we are to break this madness now loose in Nazi Germany, conviction with which we defend our must be as deep and as passionate as with which our enemies would destro And this means that we must reestablish standards set for us by the Founder of religion, wherever as nations we have lowed them to be overgrown.

If I mistake not, we are becoming and more alive to this necessity every In this very place, a few months ago, held a National Study Conference of ch leaders. They adopted a "Statement of G ing Principles" which makes a constru and honest approach to the complex p lems of the war and of the peace.

Always behind any action that may taken by Governments must be the spir conviction of the great body of their zens. And that is why importance atta to this conference held here, to which I referred; to the strong Roman Cath movement, for example, in my own cou fitly called "The Sword of the Spirit"; to the conference of Church of Eng clergy and laymen held recently at Malv It is certain that man needs bread to and there, Governments have great resp bilities. But it is also most certain that does not live by bread alone, and it is the stant duty of Christian citizens to remind representatives in Government of the res to which Christian principles are entitle

Let the spirit of John Wesley, there move again among us, exhorting, tes challenging. For certainly in this spiri conflict, no more than in the material, we afford to be complacent. And those may catch but a passing glimpse of vision of God's kingdom will surely st the hardest to reflect what they have in the lives of men.

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+ THE INDEPENDENT METHODIST WEEKLY +

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION

LUME CXX ★ BOSTON, *Wednesday, July* 8, 1942 ★ NUMBER 27

Training Our Children

L. L. DUNNINGTON

hen Solomon became king, he dreamed that God to him and asked him to name the thing he wanted of all in this world and he could have it. Wise man he was, he asked for an understanding heart that he t rule his people wisely. This pleased God so much he promised Solomon long life and riches and honor es. We parents might well emulate Solomon in this ern day, and ask above all for a heart of understand- as we attempt to train up our children in the way should go.

questionnaire that recently passed through the hands everal thousand young people in high school and ge fills me with foreboding. It shows that few mod- young people ever go to their parents for advice about ortant matters, and few of them care to spend free in their parents' company. Seventy-five per cent do read the Bible, and only fifty per cent of them ever . Even so, seventy-five per cent expressed themselves ager to know more about Christ, and most of them ve it is being religious to play clean and to be honest eir relations with each other. I believe they are as fine oup of young people as the world has ever seen, but spect that we parents are not nearly as close to them e think we are—or as we should be. Their care and ing is our most sacred task. If we fail here, we fail ywhere. We need to look to ourselves for improve- t. What we are creates an atmosphere from which soak up attitudes and standards. Religion is not so h taught as caught. To a plastic, credulous, impres- able child, the parent stands in the place of God. her's faith is a contagious thing. I know from expe- ce. And the biographies of men and women of in- ity and distinction invariably give the parents credit having started them on the high road to accomplish- t.

ejudice is a destroyer of pacific relations between men nations. A really unprejudiced person is indeed a y. Why? Because of emotional conditioning in child- d. When I was a small boy, a neighbor used to rave y regularly about the awful Catholics. He said that ll Catholic churches guns were stored in the basement to be used against the Protestants, and that some day blood would flow like water. It took me years to rid my mind of that falsehood. The Chinese laundryman not far from my boyhood home was a queer one. We all called him the "Chink." For a good many years I judged the entire Chinese nation by that man. An Italian in the same town cobbled shoes. He was illiterate and poor, and we called him a "wop." He colored my views of Italy. A black man who drank excessively, and stole whatever he could lay his hands on, was known as a "no-good nigger." Such is the usual childhood foundation for prejudices that are apt to go with us through life. We should consider it a sacred duty to keep these emotionalized false concepts from being imparted to the builders of tomorrow.

We are apt to talk too much and plan too little with small children. Experts tell us that you cannot lecture a child under six into good behavior. At this period, speech is a relatively unfamiliar tool. Words are unreal and remote. Action is what they want. Nagging, scolding, wheedling, won't produce good conduct. A busy child won't usually need such talk, anyway.

A New York nursery school teacher had an attack of laryngitis one day and could not speak a single word. When Johnnie squatted at the top of the slide and wouldn't let anybody pass him, she hurriedly got out the blocks and started the others building a large boat. Johnnie soon joined them. When two other boys started a fight, she put a stirring march record on the Victrola, and headed a grand march. The fighting stopped without a word. Some handwork with colored crayons rounded out a very successful day. A good attack of laryngitis now and then might not be an unmitigated evil for teachers and parents alike! I once heard of one resourceful mother who handled an obstreperous one-year-old in a rather original manner. She would put him in his highchair, smear his hands with strained honey, and hand him a feather. Between trying to get rid of the feather and licking the honey off his hands, he was busy and happy for long stretches at a time.

I believe that parents should play more with their children. Memories of good times will last a lifetime, and

help to form a character cement that will inspire our youth to "hang on" in days of storm and stress. Last summer my two oldest boys, aged fourteen and sixteen, accompanied their dad and his organist on a week's canoe trip into the Canadian wilds. We got off the beaten paths and were forced to make a portage of one mile through the most grueling territory that one could imagine. With our canoes and hundreds of pounds of equipment to carry, we made three trips through three marshes, sometimes waist-deep in mud and bulrushes. Food was scarce, because most of it had been lost the day before in an upset in Lady Rapids. Mosquitoes buzzed and bit fiercely all day. On and on we sloshed for twelve solid hours until we were well-nigh exhausted. When we finally got through and paddled out to an island to make camp, we were too tired to eat. Yet that day will forever remain one of the golden days of memory. As I watched my boys take it on the chin right through that grueling test, trying in subtle ways to conserve their dad's strength by slyly slipping equipment from his load to theirs, I was proud and happy. "You boys have got the real stuff in you," I said that night as we lay in front of a blazing fire under the stars. "I am proud to be your father." "You sure can take a world of punishment, Dad, without squawking," said Jim. "That goes for me too, boy," said Jon. There was a lump in my throat—and silence—except for the lapping of the water on the rocky shore. But I mentally resolved to take just as many such trips with my boys as could possibly be arranged in years to come. Since returning home I have felt closer to them than ever before. To what better advantage could any vacation be put?

For many of us, it is the memory of certain deep, emotionally conditioned experiences that has made God real, and that has given us standards of decency, integrity, fair play, and honor. We parents, preachers, and church school teachers never know when some chance word, or story, or sentence may light a torch in some child's heart that will never go out. Cecil B. de Mille tells of such an instance in his boyhood. A red-bearded old man came to his home church in New Jersey to preach for a week. De Mille's father was the main support of that little church, and Cecil felt right at home there on that account. At an early morning service during Passion Week it was raining hard and Cecil de Mille, aged ten, and the red-whiskered old minister were the only two people in the church. Cecil wondered what the preacher would do. But not the preacher. He marched right up into the pulpit and preached just as earnestly as though the place had been packed. When it came time for the collection, he seized a plate and placed it on the altar rail, and Cecil walked up and put in his nickel. As he did so, the old man smiled a heavenly smile and reached out and put his hand on the boy's head. "I can feel the thrill and stir of that touch on my head to this day," Mr. de Mille writes. "In walking back to my seat I knew that that man's God was a real God. He had convinced me completely of that fact. . . . That was real religion. It won my boy-heart."

We can talk about the love, justice, forgiveness, and truth of God to our children to our hearts' content. But until the word becomes flesh, and dwells in us who do the talking, our effort is largely in vain. A generation of better parents will inevitably be followed by a generation of better children. Do we want them to develop confidence? Then let us have confidence in them. Let us radiate it. It will come back to us in them.

★ EVERYDAY LIVING by JOSEPH FORT NEWTO

July Fourth

In days of peace, when we are safe, soft, and sleepy, Fourth of July is just a holiday—when the orator, if take time to listen to him, makes the eagle scream. in time of war it is a holy day.

In a day of total war, a total eclipse of the faith of fathers, the denial of every dream our poets have drea the death of every liberty we have ever loved, it beho us to ponder and pray.

"Eternal vigilance is the price of liberty," is no en phrase today; it is both a faith and a fact.

Tyranny is old; liberty is new—liberty and justice all. The two dates that stand out like stars in the s of man are the date of the birth of Jesus, and the of the birth of our nation.

Surely he is a poor patriot, and no seer at all, who not see that our Republic is unique, something new u earth, a fresh start for man, building "a new nation, Lincoln said, in a new world. "We shall nobly sav meanly lose the last best hope of earth," Lincoln ad if we fail of our duty and destiny by a faltering sens futility, by selfish love of ease, or a greasy personal gr

They are blind who do not see that our faith is n than an asset today. It is an issue, nay, it is the i involved in the titanic crisis.

For, plainly, it is a struggle that liberty, justice, hu dignity, and mercy may not vanish from the e trampled down by the foulest, the most filthy and c tyranny that ever crawled upon the earth.

The issue is whether the future shall be shaped by c inals or by just and honorable men. Day by day the i grows clearer, and men and nations will stand w their character and faith place them.

This, manifestly, is a time that tries the souls of r and the stuff of which they are made. "It is either w they." Our Republic has taken its stand—we know w we are and what we are to do!

Adequate Migrant Labor

Contrary to the prevalent belief that a shortag migrant help exists in California, Mrs. F. E. Shot Western supervisor of migrant work under the H Missions Council of North America, thinks that "a cl balance exists between supply and demand in mig labor now than ever before." Mrs. Shotwell thinks still too early to determine the effect of Japanese eva tion in the harvesting of crops. Although there are as many migrants in certain areas as in former y according to Mrs. Shotwell, there are still some 30 migrants in California, and only 175,000 are neede the peak season. "Always in the picking season the alarm of 'wolf, wolf,' is sounded," she says. Growers large numbers of pickers on short notice, and the gr the number, the keener competition becomes, resu usually in the lowering of wages. Not many mig have been absorbed by defense industries, since the not possess the necessary mechanical skills needed, says.

Churchmen Who Defy Hitler

III—Archbishop de Jong of Holland

HENRY SMITH LEIPER

he Roman Catholic churches of nd, on the morning of Sunday, st 3, 1940, parishioners settled back eir pews as the priest slowly ted the pulpit to read a Pastoral bearing the signatures of Dr. Jong, Archbishop of Utrecht, and shops of Breda, Bois le Duc, Roer-, and Haarlem.

the streets outside, men in Ger-uniforms and agents of the Ges-mingled with the early-morning ls. Knowing this, worshipers in imly lit churches grew taut as of defiance, spoken by their , and written by bishops of Hol-bade them beware of the enemy had come to persecute and despoil church.

at they did not know, as they ed intently to the Pastoral Letter, he secrecy and spirit of determina-which had made it possible for to hear the outspoken message from their spiritual rs. Only a few hours before, a high official of the an Gestapo had stalked arrogantly into the palace of e Jong. He demanded to see the archbishop—at once. e agent of the Gestapo was angry. The German police had only just learned that, in spite of all cleverness, a Pastoral Letter, signed by the Dutch lic bishops, was to be read that morning from the s of all Dutch churches.

Religious News Service Photo

ARCHBISHOP DE JONG

document that had been written, printed, and dis-ed with such efficient secrecy could not but be dan-s to the occupying forces of Nazi Germany. It must ppressed, and the archbishop must see to it imme-y that none of his priests read it in church.

e demand was made in a bullying tone. But the ishop listened courteously. He assured the official he matter could not be dealt with as expeditiously asily as the Gestapo seemed to think.

ere would have to be a delay while he consulted his natories.

e archbishop left his visitor alone, and a consider-ime elapsed before he returned. He apologized. At an early hour, and the day being Sunday, the tele-e service was not as one might wish. However, if entleman would be patient a little longer, he would gain to make a connection.

an angry Nazi official, left cooling his heels for , could become too furious even for a dignified and eous archbishop to placate. When Dr. de Jong re-d with yet another expression of regret, the Gestapo sprang to his feet shouting: "The letter must on count be read in public. If it is, there will be heavy quences."

e archbishop sighed and looked at his watch. "That rettable," he said, "for now I fear it is too late. The letter has already been read at all our early masses."

Too late, indeed, for even as the Gestapo official made his way back to headquarters, all Catholic Holland had been keyed to stiff resistance to Nazi tyranny by the explicit condemnations of its bishops. They had been told that no Dutch Catholic could join Nazi organizations except under pain of being refused the sacraments.

The bishops had struck an effective blow at attempts to popularize National Socialism in Holland.

From the pulpits of Holland on that August 3 morning, workers, miners, teachers, and others had been told they must not enroll in the one big Nazi workers' association that was to do away with all other Dutch unions. There was to be no compromise in Catholic Holland with Nazi principles.

The bishops condemned the moral persecution waged against Holland and the church. "We raise our voices in protest against the injustice inflicted upon tens of thousands—to force them to accept a conception of life which is contrary to their religious convictions."

A year later, the Dutch hierarchy reaffirmed its condemnation of the Nazi menace. In their Pastoral Letter, relayed to the United States from Montevideo, the bishops, with reference to the National Socialist Movement, asserted:

"We again emphasize with greater insistency what we said previously, because since that time everyone has been able to comprehend with increasing clarity that this movement not only threatens the church in the free exercise of her essential mission but also constitutes a grave danger for those belonging to this movement, in everything that pertains to the fulfilment of their duties as Christians."

Again Archbishop de Jong and his fellow bishops declared they would continue refusing the sacraments in the case of death without repentance, and would also refuse ecclesiastical funeral, in the case of Catholics who in any way supported the Nazi ideology.

Linking forces with Protestant church leaders, the Dutch Catholic bishops have protested attempts on the part of the Nazis to gain control of the Christian schools. Twelve hundred Christian schools throughout Holland have joined in their protest by refusing to permit any interference with their affairs.

The Archbishop of Holland has been fined by the Nazi authorities for his defiance of their régime, but, as is characteristic of the entire Dutch hierarchy, neither fine nor threat is likely to hold him to submissive silence when the spiritual welfare of his people hangs in the balance.

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[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

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Unsolicited manuscripts will not be paid for.

On Practising the Presence

Two books in the realm of practical mysticism have recently found a place among the newer publications. One of these, "Two or Three Gathered Together,"* has been written by Glenn Clark, a layman and one of the spiritual seers of American Protestantism. Many are already acquainted with his earlier manuals, "I Will Lift Up Mine Eyes," "The Soul's Sincere Desire," and "Fishers of Men." Dr. Clark offers his latest volume as the mouthpiece of a new effort which he ardently hopes will make the will of God regnant in our world. This endeavor he calls "The Kingdom of God Movement," or, as he phrases it, "not so much a Movement as an overflowing of the abundance of love and faith that fills our hearts."

The bulk of this little book is concerned with the procedures or techniques whereby God's will may begin to become effective. These he identifies as: the Quiet Hour, the Prayer Group, and the opening of channels whereby the power thus generated may be brought to bear on the social issues of our time. The value of these pages lies in the definiteness of their suggestions for enriching the devotional life of the individual and n their recognition that spiritual energies must be utilized in the solution of such social issues as war and peace. Despite its points of excellence, this study does not appear to be quite so well written as most of Dr. Clark's earlier books.

"You Are My Friends,"† by Dr. Frank Laubach, is both a record of his own inner experiences and an invitation to his readers to share them with him. For a quarter of a century, Dr. Laubach has ser as a missionary in the Philippines under the Am can Board. He is known more particularly for work in behalf of literacy, it being said that by methods more persons have been taught to read t by any other man in history.

This book is based on the conviction that Ch is alive as a spiritual presence, and that all who c vate His friendship will become aware of His g ance and leadership. The author lays particular phasis upon the ways in which Christ upholds, he and fortifies the soul today. His close acquainta with the lives and writings of the classic Chris mystics enables him to unlock storehouses of treas unknown to a majority of believers. Reproduction fifteen of the more famous paintings of Christ vividness to the entire volume. Dr. Laubach w with winsomeness and wisdom, and his book dese a wide reading.

*Two OR THREE GATHERED TOGETHER. By Glenn Clark. Harper & Brothers: New York. Price, $1.25.

†YOU ARE MY FRIENDS. By Frank Laubach. Harper & Brothers: New York. Price, $1.50.

"Greater Love—"

In recognition of the New Testament principle no one can show greater love than by giving up life for his friends, the Methodist Church at Free N. Y., of which Rev. E. A. Pollard Jones is the pa on June 28 conducted a beautiful dedication ser prepared by Dr. Jones, for its "Honor Roll" page 666). On the roll were listed the names of f one members of the church, including two mem of its official board, and eleven "friends," all of w are in war service. These fifty-two men will, we lieve, be greatly helped and encouraged by this ex sion of definite appreciation of the fact that they giving all they have to their country.

A Word from the Negro Himself

Much discussion was stimulated throughout A ican Methodism by the editorial "Tongue-Tied" w appeared in the HERALD of April 1. A reply bea the title " 'Tongue-Tied'—Not Yet," from the pe Bishop John M. Moore, was published in our of June 3. To this reply, Dr. Ralph B. Urmy n answer in the HERALD of June 17, under the cap "Is the Church Lagging?" Now it seems only that, after all this debate about the Negro, he self should have a chance to set forth his views be the discussion of the editorial closes. We were tunate the other day in receiving from Dr. David Henry, pastor of Tindley Temple in Philadelphia, of the largest churches in Negro Methodism, article entitled " 'Tongue-Tied'—Eventually." We glad to give space to it on page 656.

Lost—A Mother

Turn to page 667 and read the notice begin "Information Wanted." Leslie Valentine, writes George E. Heath, pastor of Wesley Church, Wo ter, as a little child attended the Methodist Su school in Natick, where his mother was an a church member. The boy has "worked every inc the way" through his final year in high school his college course at Clark University, Worce

hn is now nearing completion. He is very active Vesley Church. We hope someone may help Leslie f.d his mother.

ching Article

N more important article has appeared in a religr periodical in years than the "editorial correspon-re" entitled "Are the Protestants Good Neigh-r?," leading contribution in *World Outlook* for r. Dr. Elmer T. Clark, editor of this live maga-n who recently made a trip to South America, v; his readers in this discussion the benefit of his e observations and his unusual ability in inter-ng facts. His first two paragraphs state in a few ds the theme to which he addresses himself. They :

A concerted drive is under way to convince public opinon and government in the United States that Protestants n Latin America are obstacles to good neighborly relaions and prevent rather than promote good will between he Americas. Such propaganda has been anticipated, for hat the astute hierarchy of the dominant church in Latin America would overlook the possibilities offered by our present foreign policy was too much to expect. It is now beginning to appear, and it will probably become more insistent in the months ahead.

The argument runs like this: Latin America is solidly Roman Catholic; Protestant missions are trying to proselyte the people from their inherited faith; this angers them, arouses their resentment, and creates bad feeling against the United States; missionaries should be withdrawn in the interests of understanding and friendship; their presence is defeating and will continue to defeat the Good Neighbor policy and Pan-American solidarity.

Are the Protestants Good Neighbors?" is a devasng answer to the fallacies of the cleverly conceived man Catholic "argument." Every American Protnt owes it to himself, to his church, and to the se of Christianity to read without delay every rd of Dr. Clark's article. Every Methodist, of rse, should be a subscriber to *World Outlook*. In case he should secure the June number—single y, 10 cents. Address 150 Fifth Avenue, New York.

ther and Son

Ve are proud to present as our cover picture this k a halftone showing Bishop G. Bromley Oxnam he Boston Area, and his son, Philip H. Oxnam, o has recently entered the service as an army chap- with the rank of lieutenant. They are reading the 's orders.

ishop Oxnam is a member of the General Comsion on Army and Navy Chaplains and also of Methodist Commission on Chaplains. Philip left ford, where he has been pastor, on Tuesday of last k for the chaplains' training school at Fort Benin Harrison in Indiana. His older brother, Robert Oxnam, recently entered the army in California private, and is now in a training camp.

he cover picture of father and son, and the exple of the two boys of the Oxnam family in enter- the service, should be a pattern for patriotism an inspiration for service to every loyal Ameri- citizen.

Serious Error

Borden Parker Bowne of Boston University once remarked that there were three kinds of lies: statistics, expert testimony, and just plain lies. His observation, stated perhaps with exaggerated sharpness, serves to warn the ordinary man against too much reliance upon information that has not been carefully checked.

In a recent issue of *The Southern Methodist Layman* there appears an article, "The Methodist Church and Net Losses," by Rev. H. B. Urquhart. We call attention to one paragraph of the article, which reads:

> The editor of the *New Orleans* [*Christian*] *Advocate* never flies off at a tangent; he is sometimes provokingly conservative. In the issue of his paper, June 4, he quotes from sources regarded by him as reliable the following striking figures respecting the Methodist Church: to wit, net loss for the year 1941 of Sunday school enrolment 357,702; and of "active" church members for the same year 738,476. The advocates of unification boasted of a membership of eight million for the combined church; the membership as quoted by this safely conservative editor for the year 1941 was 6,552,627; as he says, "a far cry from the" (boasted) "'eight million' Methodists of 1938"; and representing a net loss in three years from the eight million of 1,447,373 members.

The figures quoted in the foregoing paragraph were undoubtedly taken from a study of the statistical returns for church school enrolment and active church membership in The Methodist Church for the years 1940 and 1941, prepared a month or so ago by the Department of Church School Literature. The survey of the situation as it affects the report for the Boston Area is in serious error regarding church membership comparisons. The totals in the four Conferences for 1940 include both the active and the inactive members, while those for 1941 omit in the totals the inactive members. The result, of course, shows a startling loss of members in the Area for 1941—no less than 21,516. The true comparison on the basis of the totals including both active and inactive members for each year shows substantial Conference gains —for Maine, 323; New Hampshire, 909; New England, 2790; and New England Southern, 355, or a total increase in 1941 over 1940 of 4377. Thus there is revealed an error of nearly 26,000 in the calculations of the Church School Literature Department survey. If the same basic mistake governed the figures from the other Areas, it is no wonder that the alleged losses in church membership for the entire church reached the startling figure of 738,476. The "decrease" of 15,966 in church school enrolment in the Boston Area is due to the fact that in the calculation the nursery roll and the home department members were dropped out. As a matter of fact, there was a gain of 249.

We have before us a statement from Dr. Thomas P. Potter, head of the statistical office of The Methodist Church,—through whom it would seem that all statistical reports ought to be carefully checked for accuracy before they are broadcast far and wide,—in which he says that the figures for "active members in the United States for 1939 and 1941 show that there was a net increase of active members of 49,858. One Conference reported a net increase of 10,000."

BEWARE OF THE "LET-DOWN"

An Englishman in Central Africa, the only white man in all that section, so the story goes, made it the habit of his life to dress for dinner each day just as he would have done had he been living in London. Imagine him sitting there in a tuxedo at a table in his lonely tent surrounded only by a few half-clad natives! Why did he do it? He did it for the sake of his own self-respect, to prevent any letting down of standards, to preserve his civilized way of living, to make himself toe the mark when all the forces of his environment were combining to drag him down to a half-savage level.

We are living in a time when it is going to be very easy to "let down." In many respects we shall be compelled in the coming days to make drastic changes in the habits and customs of the years, and to sacrifice many of the luxuries and comforts of life. We shall be faced again and again with "things that we can't do." Clothing, food, gasoline, and other commodities that we have regarded as necessities will be rationed. We shall not be able to enjoy the broad freedom to which we have long been accustomed. Taxes will be high, and incomes for some of us seriously reduced in purchasing power. We shall be forced to practise economy and to buy war bonds. Households will be disrupted, with husbands, brothers, and sons enlisted for service. Demands on the "home front" will fill up the spare time of many citizens, whose only desire at the close of the day will be to be "let alone" that they may "get some rest." Under the circumstances, everything will be "set for a let-down."

The situation calls for a clear understanding of the temptations that are sure to beset us, and for a strong will to hold up high standards of character, culture, and service in the midst of world-wide confusion and disruption.

It is of primary importance that we keep our religion. A let-down at this point means a let-down in every phase of our lives. If, because existence has become hard and we are called upon to suffer, we begin to doubt the love of God, we shall soon lose faith. If we are so depressed by the world tension that we can no longer see any meaning or purpose in life, we are in danger. If, because of the constant drumming of propaganda, and the daily reports of outrages on innocent civilians, we are persuaded that all moral standards and distinctions are, after all, only a figment of the imagination without any binding validity, we shall begin to break up inside.

In our daily conduct we must be on our guard against a let-down. It is going to be easier than ever in the coming days to say, "I am too busy," when there comes a call for help. Since we are living on a day at a time and no one knows when we may be blown up, there will be a temptation to scamp o work, to let things go. In certain fields there will a scarcity of workers, and men and women who a available will be able almost to name their wage define their hours, and to quit their jobs on a whi If they take undue advantage of these conditions th may suffer irreparable damage in their own chara ters.

Even in the matter of personal habits and appea ance and social contacts, these critical days bring strong invitation to weak men and women to l down. We must wear old clothes, but they can be ke neat and clean. We can rise at a reasonable hour a not loll in bed and mumble, "What's the use?" W can hold ourselves down to work, and plan a enjoy simple, wholesome amusements. We can ta care of our health and improve our minds. We c encourage others who are suffering and depresse We can play the Good Samaritan as we go alo about our regular business. We ought not to give our friends and the fellowship of social gathering Suppose we "have no gas." We can walk, and sh probably be the better for it.

To forestall a let-down, we should do well, as opp tunity offers, to back away from the present scene a try to see life as a whole, and the contemporary cri with its bloodshed and turmoil in the light of histor Reading, particularly the reading of biography a history, will assist us in achieving a long-range vie and in preventing the inner moral and intellectu panic which leads to discouragement, disillusionme and the let-down of life.

If we are introverts thinking all the time of troub and how it affects us personally, we should endeav to become extroverts looking toward the interests others. There is no better way to convert fruitl brooding over real or imagnary ills into constructi life-gving action than to shake off introspection a worry and begin to do something for someb else.

Make the most of the church in these days of te ing. Participate in worship. Pray and sing, list expectantly to the preaching of the Word, coopera practically in every good work undertaken by t church. Take full advantage of Christian fellowshi By so doing one avoids sloth, indifference, t don't-care mood, unbelief, doubt, apprehension, a a multitude of other down-pulling influences. Chr tianity more than anything else in the world hel human beings to keep in trim and at their best n only in sunshine but also in storm.

HINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

Bible Looks at Religion.

RELIGION AS PERSPECTIVE.

eek ye first his kingdom, and his righteousness; and all things shall be added unto you.—Matthew 6:33.

ıe Master is here defining religion as the discovery maintenance of the right focus for life. Keeping the perspective means freedom from all the disastrous lts of attempting to satisfy spiritual needs with mate- things, from all the perils of a divided mind, from the of the petty and the base. It means the grounding of in enduring reality rather than in the passing show, he approval of the eternal God rather than in the ause of mortal men. It means peace, the assured con- ıce that comes with the knowledge of the key to life's ning.

rst of all, look at the faith of Christ that there is such ey. Life has a meaning, and a meaning of supreme nificence. Seen in the right perspective, it is so rich ing that to exchange it for the whole world would be utterly profitless transaction. You will see that this mistic view of human life has as its reverse side a paratively pessimistic estimate of the world. Practi- all men believe that life is worth living. But they base belief on a faith in the worth of fame, or wealth, or sure, or power as the goals of life. These things Jesus rded as of only secondary value—taken as primary of life they were worse than valueless, they led only ustration and destruction. Only when the true focus ife was found did these lesser things take their proper e and become possessed of any value.

the second place, see what it is that Jesus puts at enter of life. Notice the inclusiveness of the kingdom od as it appears in the teaching of Jesus. It takes in he great values for which men strive. It gives to the vidual life the high worth for which every man longs. st never thought of the citizens of the kingdom in mass—there is nothing statistical about His teaching. re may be a hundred sheep, but one is important gh to be missed, and there can be no rest in the herd's heart till it is found. The kingdom is really nily, and the family is never to the father a statistical Yet the kingdom is a social thing. The individual is timate value, but he is one of a vast society of equally able persons, and it is in taking his place as one of y brethren that he realizes his own potentialities. The that separates itself from the flock is lost, and is adly peril as long as the separation lasts. The son who lly betakes himself into a far country, thus cutting elf off from the family, is on the road to sure ruin. individual attains greatness, but it is as the servant any.

ıe inclusiveness of this perspective appears, again, ı we think of the way in which it combines the great ual values. The kingdom of God is the kingdom ghteousness, and it is also the kingdom of love. It e realm of the divine ideal, but it is also the realization of the human dream. The way to it is narrow, but it is the only way to breadth and richness of life. Its discipline is the gracious and genial rule of the highest to which lesser things make their contribution in a willing subordination in which they become sources of deep and quiet joy. Its supreme gift is the companionship of God, but of a God who knows that His children need physical as well as spiritual satisfactions, so that to the true son these things come as the loving gifts of a beloved Father.

The perspective of Christ guards life from all the dangers of a narrow view. The mere individualist becomes soured and embittered as he realizes that he is, after all, just an individual, an insignificant fragment of a vast process that moves on to replace him by other equally transitory centers of activity, treating him just as it treats all others, without regard to good or ill desert. Read the wail of our Bible book of Ecclesiastes, in which a not very rugged individualist who has sought by every means that power and wealth and brains can command to find permanent gratification for his ego, wakes up to find that his search has led only to vanity—"All was vanity and a striving after wind, and there was no profit under the sun." Even the pursuit of wisdom was for the self-centered man also vanity—"For the wise man, even as for the fool, there is no remembrance forever; seeing that in the days to come all will have been forgotten. And how doth the wise man die even as the fool!" But the life centered on the kingdom of God brings the realization that the ongoing process is the divinely planned development of a world in which there is for each of God's servants a place of lasting dignity and abiding worth. The man with this perspective gives himself to a service in which there is perfect freedom and unfading joy.

On the other hand, there have been idealists of a sort who have become hard and fanatical. The strangely perverted idealism of Hitler has bred in him a fanaticism which so completely dominates him that he can even boast of his fanatical will and mistake the cunning of madness for wisdom. The story of Russian Communism has pages that illustrate this tendency for a narrowly conceived idealism to turn into fanatical tyranny. Confine it to the limits of a single race, or a single class, leave out the divine reference, and the stage is set for disaster. Indeed, when Christianity itself is thought of as confined within the narrow limits of dogma and ecclesiasticism, the result is the most horrible of all fanaticisms, in which men and women are tortured and killed for the glory of the God of love.

The grandeur of this New Testament perspective is that it is centered in a God whose nature is revealed in the amazing many-sidedness, the inexhaustible wealth of the character of Jesus. His rule alone can satisfy the human spirit, His kingdom alone is the homeland of our souls. In putting first in life His kingdom and His righteousness is the only way to the happiness of a fully rounded life.

Religion in Action in War-Time Britain

An American Editor Writes from England

CLIFFORD P. MOREHOUSE

We in America have sometimes been inclined to be rather sorry for our cousins in the British Isles. I do not think we need to be sorry for them. Rather, we should be proud of the splendid example that they have set and are setting for the whole world.

During the month and a half that I have been here, I have traveled to many parts of the British Isles. I have walked through the devastated areas of London and talked with the people here who went through the terrible night after night of air raids last year. I have climbed over the rubble of ruins, after the Luftwaffe's recent blitz tour of cathedral centers, while the fires of incendiary bombs were still burning. I have gone through busy factories and steel works in the midlands, where production goes on day and night, even when sirens may be sounding their warning. I have stood on the cliffs of Dover, where men and women still work, where children play, within range of the Nazi guns in French country. Everywhere the story is the same. The people carry on, courageously, cheerfully, confidently. They have no doubt of the final outcome. The road may be long and difficult, but at the end lies victory.

Civilian morale in England is probably at a higher level today than it has ever been before. The people are not self-pitying, and they do not want us to pity them. They have learned to live under war conditions, and they are justifiably proud of the way they have held their island fortress almost alone against the enemy until now when they have half the world as their allies.

I think too that religion means more in England than it did in the pre-war days. I do not mean that there is more churchgoing, though services are remarkably well attended, but certainly there is more of a consciousness, on the part of men and women in all walks of life, that beneath the changing fortunes of war there is the eternal purpose of God, working itself out to victory. And there seems to be a growing feeling that the only way to build the better world that is so ardently desired after the war is for men to find out what that purpose is and direct their own efforts in harmony with it.

One direct evidence of this is the remarkable growth of the movement known as Religion and Life. This is an almost spontaneous effort that cuts across all lines of class denominations. It is not an organization with a president, secretary, or executive board. It is rather a channel through which the religious and moral life of the nation finds expression, incorporated in united action. A nation that has long taken Christianity for granted is turning anew to express its life in Christian terms and to apply the teachings of Christ in national life.

Take, for example, the Religion and Life Week in Manchester. It opened with a great procession, led by the Lord Mayor, in which leaders of religious organizations of all kinds participated. Dr. Temple, Archbishop of Canterbury, in his opening address set the keynote for the week. He raised the question of the practical application of Christian principles to such matters as clothing, housing, social security, and international relations. He looked beyond the war to the days in which Great Britain would take a leading part in rebuilding a shattered world. A communions participated in at least a part of the Religio and Life services. Anglicans and Free Churches combine in most of the meetings of the services. The Roma Catholics held a teaching mission during the period an joined in the great youth demonstration. On this occ sion, a Presbyterian minister and a Roman Catholic prie shared the leadership. The priest directed 6000 young me and women in the recitation of the Creed, the Lord Prayer, and the Litany—a powerful contrast to Hitl youth in Germany. At a dinner given by the Lord May of Manchester, Christian and Jewish leaders joined wi public officials in bearing witness to the importance religion in solving the problems of the twentieth centu

I have had the privilege of talking with many of t leaders of both Church and State during my visit England and with many of the proverbial men in t street as well. All are agreed that Christianity itself is stake and that it is above all a time for Christians every name to stand together. Perhaps Cardinal Hinsl expressed it most clearly. He said, after the great servi of intercession at Westminster Cathedral for Malta a its brave defenders: "Christianity itself is under atta today. It is not this or that doctrine that is in questi but the fundamental principles of faith, belief in G and belief that man is created in the image of God. Chr tians of every name must work together to secure t moral principles that are the justification for democra Chief among these are the dignity of the individual a the sanctity of the family. If we allow these to be und mined, society will be destroyed."

Alongside that statement let me place the remark o taxi-driver, who pointed his thumb at a ruined church we drove by. "Until Jerry begun doing that," he sa "we sort of took the church for granted. We didn't p much attention to it. Now we begin to see that relig is what we all need more of, and if Jerry is against we're for it." In his way I think the taxi-driver has mu the same thought on the subject as the Cardinal Ar bishop of Westminster.

One of the most interesting experiences that I have h was my visit last week-end to Barton Place, near Exe This is a nursery shelter for bombed-out children, a maintained by the readers of my periodical, *The Liv Church,* through the Save the Children Federation. H are thirty-eight children between two and five years o mostly from the devastated East End of London. This v my second visit to the shelter. I had gone down th shortly after my arrival in England and had had a v enjoyable but rather formal visit. Then came the blitz a of course I wanted to see how the youngsters had fa So I slipped down there unannounced. I found the c dren well and happy. The bombing had been quite c to them and of course they had been terrified, but they been very well behaved nevertheless, according to superintendent. A few days later the Ministry of He sent down an inspector to find out whether their ne had been badly affected. The inspector found that

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The Role of Labor

In the Struggle for a New Social and Economic Order

A. F. WHITNEY

[Excerpt from an address presented at the thirty-fifth anniversary session of the Methodist Federation for Social Service, held recently in Cleveland, Ohio]

Aintenance of the status quo is always the easiest e to follow. Progress calls for change, and change ally bestows the greatest mental discomfiture upon whose material interests are most deeply set in the quo. Thus, it seems to me that the chief distinc- between a reactionary and a true liberal is the degree ich each adheres to that spirit of appeasement which for a vigorous defense of the status quo with respect ndamental material interests. In other words, con- tive men are generally those who have much to rve in the way of material things.

e may properly orient our thinking in this world rmoil only if we understand that the people of the d are on a triumphant march to greater freedom and liberty—what Vice President Henry A. Wallace erly calls "the people's revolution." The present ld War is essentially a people's struggle for a new omic order. Fascism is not a new order, but a counter- lution in defense of the old order. With this thought ind, it is interesting to note that the stanch defenders e old order in the United States are frequently caught e camps of the Nazi-Fascists. Although they attempt ive their philosophy a flavor of Americanism, the colors of the defenders of the old order cannot be dis- d by an attempt to blend them into the red, white, blue.

hile some representatives of finance and capital have ibuted to disunity by seeking repeal of legal safe- ds beneficial to the working man and have sought ges in tax laws that would place a more disproportion- te burden on labor, to the benefit of capital and ce, labor has cheerfully accepted the Government's est that ten per cent of its earnings be invested in rnment bonds. The nation's shipyard workers, it is ted, have agreed to surrender nearly half of the wage ases to which their contracts entitle them in the next e months by reason of the "cost of living" clauses ose contracts. Not only have they voluntarily sur- ered one half of the wage increases to which they entitled, but they also agreed to invest the remainder eir increases in war bonds. Labor has voluntarily nded its contract rights to receive double-time for ay work. By obtaining contracts that would dis- ge Sunday work, labor respected the Lord's decree Sunday should be a day of rest, but when our Gov- ent needed the most that is in all of us in this just tian cause, American labor did not stand upon its led sacred contract rights.

or has voluntarily suspended its legal and moral to strike. Labor promises not to insist upon the en- ment of laws in a manner that might materially de the war effort. Although labor is willing to make ne sacrifices wherever those sacrifices will promote mmon good, labor still realizes that many proposals being offered in a patriotic guise, may be nothing than an effort to blitzkrieg social gains, and there- fore labor continues to examine such propositions with a fine-tooth comb. Recent efforts in Congress have been made to outlaw the closed shop. The National Association of Manufacturers calls it the "freezing of the status quo until we've won the war"! It wraps the flag around the proposition by posing the catchy, but hollow and false alternatives of union security or national security. The National Association of Manufacturers presents the issue as though we had only the choice of union security *or* national security. It is perfectly obvious that one who sees the issue in that light simply does not believe in the principle of collective bargaining, for I take it that no true American would favor any principle which he believed created an alternative to national security.

Thus, we see, in its true light, the opposition to the closed shop or other forms of so-called union security. It should be abundantly clear to anyone that the closed shop has no logical adverse interest to any employer who does not secretly aspire to the crushing of labor unions and the destruction of the principle of collective bargaining. Many employers sincerely favor the closed shop, with its resultant greater responsibility on the part of the union and the elimination of any and all strife over the question of union recognition, the issue that has been responsible, in past years, for more than half of the strikes occurring in this nation.

We are fighting to preserve our national independence against a brutal power that would enslave all humanity. We are fighting that democracy may live. But democracy is not a static concept; it is a way of life. Democracy is a moving, living thing. It cannot survive in a vacuum or in a frozen state. Like all forms of life, it must grow. But contrary to the necessities that even much-bombed England has endured, the American Manufacturers' Association would now seize upon the war effort as affording an opportunity to freeze democracy for American working men and women. They do that because, as I have pointed out, their opposition to the closed shop is proof that they never have cheerfully accepted the law and public policy of this nation which demands that the principle of collective bargaining be respected and preserved.

Organized labor never would have survived its long and successful struggle for existence and public and legal recognition had it not had the right to strike. The earliest form of labor-union busting was laws that defined strikes as criminal conspiracies. It has been through the right to strike that labor has exerted its influence and attracted the members which gave it such collective security and economic power as it now has. It is through this economic power that labor has been able to improve wages and working conditions, factors that have attracted and held union memberships. In a patriotic effort to promote this nation's war effort, labor has now voluntarily suspended, for the duration, its right to strike. Further-

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"Tongue-Tied"—Eventually

More Comment on the "Herald" and Its Critics

DAVID W. HENRY

If "tongue-tied" is an affliction that renders the speech of the subject indistinct and unintelligible because the membrane beneath the tongue is too short, "'Tongue-Tied'—Not Yet" is its most current illustration. For its membrane of Christian conscience, which should control its utterance, seems far too short for universal understanding.

Its reference to the HERALD editorial "Tongue-Tied" as "a vigorous but more or less disturbing editorial" reveals three facts: (1) that something has been disturbed; (2) that something has been disturbed vigorously; (3) that something has been disturbed so vigorously that it appeals to the innocent in the church and community for help in its recognized disturbance, and mistakes the prey for the perpetrator, the victim for the victor in segregation.

The true merit of "Tongue-Tied" exists not in the mere fact that it disturbs, but in what it disturbs; in the motive rather than in the method of its disturbance. We have a right to assume that if it had not disturbed sectional social sentiment it would have received little notice.

While I supported unification of Methodism in both Annual and General Conferences, I did not do so upon the dubious delusion that it was a "closed issue," but rather because I regarded it as an open issue, the path of a pursuit, the way of a walk toward Christian living through Christian culture.

To me, one of the most convincing observations of the entire period of discussion upon unification was published under the fascinating caption "Unite by Living Together," the logical inference being that a degree of sympathy and understanding and social achievement would be realized in living together that would be impossible of realization through living apart.

This, together with my experience as a Negro student in a mixed school, where I noted with what relative ease men of the North and men of the South, men from home and men from abroad, white men and Negro men, learned to live together, until, after three years, intimate friendships existed where, three years before, racial and sectional animosities had rendered the most elemental social progress impossible. This convinced me of the social possibilities of unification. But at no time have I regarded unification as more than a step in the right direction.

On the whole, "Not Yet" is egregiously disappointing in its evident compromise with social expediencey. It goes to great and arduous pains to show that racial discrimination is national rather than sectional; that in New York, Detroit, Chicago, and other Northern cities, and even in the United States Army and Navy, the same attitude appears; and concludes, "We are about even on that score."

But just when did the Christian church become satisfied with an even score with the world which it assumes to save? When did the Christian church turn to Detroit, or to New York, or to Chicago, or to the United States Army and Navy for the chart and compass of its social challenge, rather than to the teachings of Jesus: "Be not ye therefore like unto them"? Or how can the church say to the world, "Brother, let me pull out the mote t is in thine eye," when there is a plank in its own eye?

But "Not Yet" is most disappointing in its frantic futile effort to make segregation in the church the cho of Negroes themselves. It observes that "segregation Methodism was not created by Methodist union. Ne Methodists started it themselves, of their own will, in 1 and 1817, when they established the African Method Episcopal Church and the African Methodist Episco Zion Church. These were followed by the Colored Me odist Episcopal Church in 1870."

It observes further that five sixths of the 2,000,000 Ne Methodists in the United States "are now in the th large distinctly Negro denominations," each of which larger than the Negro group in The Methodist Chur "notwithstanding the fact that the group in the Metho Episcopal Church received all sorts of financial aid and also the benefits of white supervision and white re tionship." It then asks captiously, "Why is it, then, t of the six million Protestant Negro church members, per cent are in exclusively Negro churches, and only 6 cent in mixed-membership churches?"

Do these facts show that segregation is the way Negro Methodists of their own choice, or do they sh rather that the Negro had no choice other than to s mit to what he regarded as a sinister social insistence, or surrender his racial self-respect, which the article taci admits when it observes further, "Freedom, self-respe self-control, equality in their church relationships, ha had something to do with it"? And then it adds tra cally, "They can get that to the full only in their o organizations." What a tragic and unabashed admissio What a sad commentary!

Are we to take the article seriously when it prou says, "Abolishing the Central Jurisdiction would sur not help; at least where I live, move, and have my being Are we to assume that we have a sectional Christ and sectional Christianity, where the teachings of Jesus only relatively authoritative?

No, the Negro does not choose segregation any m than he chooses discrimination. One is the compleme of the other. Both aim at the same social objective— divide what God has joined together, in creation in redemption, by making association unpleasant and human, difficult and even dangerous.

The Negro does not choose a separate conference a separate church or a separate jurisdiction any more th he chooses to wait in a separate room to buy the sa kind of ticket from a separate window in order to r in a segregated coach of the same train to a comm destination. Both but reflect the crudity of a Christl convention.

"'Tongue-Tied'—Not Yet": but eventually!

Unless the church soon squares itself with the soc teachings of Jesus, its noisy utterances upon other qu tions of lesser import will eventually die away in the bl stillness of its own moral and spiritual inepitude a incompetency, leaving only an unrealized expectancy the wake of its blatant inconsistency.

gion in Action

(Continued from page 654)

had they completely recovered from the shock but favorite game now was called "Bombs and Sirens." he Government is helping in every way possible to le these youngsters to grow into strong boys and . They have plenty of foods from their own gardens are allowed a double milk ration. Beginning the first une, too, candy is to be rationed and every child in land will have double sweets ration. In every way ible they are given the preference over adults, for are the citizens of tomorrow and Britain and the id will need strong, healthy citizens to try to build tter world on the ruins of the old one.

n Sunday morning the little ones of Barton Place had Sunday school. They sat on little chairs in a circle after an opening hymn they were told a story about Lord and His love for little children. Then, after more ing, which they did with all the lustiness of lack of consciousness of the very young, each in turn said a thank-you prayer, to thank God for something special. it of the thank-yous were for their favorite toys and r good times. Quite a few remembered to be thank- for their fathers and mothers. One little four-year-old with a sidelong glance at me, said: "Thank you, dear l, for America." I felt most unworthy as the only rep- ntative of America present, and also very happy.

or these children do know that America is helping n, and in that there is great hope for the future. Per- s we in America ought to tell our own how much tain is helping us.

am no prophet. I cannot tell you whether this war l be a long one or a short one. I do not know whether not there should be a second front in the West his time. But this I do know. We shall win this war. d we shall win it completely and decisively. Shall we win the peace? That is going to be the vital question the future.

These youngsters in Britain and their cousins in Amer- and the children of all the world have the right to ask that question. In our religion we have the answer. e Prince of Peace pointed the way for us. Shall we e the good sense to apply His teachings, not only to own lives, but to the question whether we shall win peace? It is up to Britain and America, standing ether in peace as in war, to set forth that answer before whole world.

e Role of Labor

(Continued from page 655)

re, it has whole-heartedly accepted the President's re- st that wages be stabilized in an effort to prevent ation. Thus, the staff of life on which labor unions end for their very existence, against employers who uld crush them, has been voluntarily suspended for the r's duration. Labor has done this willingly and cheer- y because it has felt that no American would be so e as to use labor's patriotism as a means by which or's democratic existence in America might be placed manently on ice.

But we all know now that this nation has those within who regard these distressful times as an opportunity crush organized labor, and while labor so willingly l enthusiastically fights Fascism and dictatorships on battle fronts of the world, it finds that it must also rd its democratic front at home. Labor has demanded repeatedly that we Americans, from all walks of life, fight Hitler and not dissipate our strength by fighting among ourselves. But with labor voluntarily suspending for the war's duration many of its rights and prerogatives on which it bases its appeal to workers and the influence that justifies its existence in peace time, while certain employing interests seek legislation permanently destroying the rights labor has voluntarily suspended for the duration, no reasonable mind has any alternative but to be convinced that these interests are using the war effort permanently to crush the organized labor movement. One would think that enlightened employers who do not secretly nurse ambitions to destroy labor unions would gladly agree to forms of union security when labor has voluntarily suspended the rights on which its security in peace times is so firmly based. But labor has found that, with respect to some interests in this nation, the more labor voluntarily gives, the more it will have ruthlessly wrested from it.

Fortunately, the enemies of labor in Congress have made no progress to date, but instead they discredit themselves each time they undertake to spread falsehoods against that larger segment of American life, the patriotic, loyal American workers. Labor-baiting and anti-labor legislation follow the Hitler pattern. They give life and truth to Hitler's declaration that the taking of America would be an "inside job." But labor and the vast majority of the good people of America are determined to make that prediction of Hitler as silly as most of his predictions are.

Vice President Wallace said in his famous speech before the Free World Association on May 8: "Everywhere the common man must learn to build his own industries with his own hands in a practical fashion. Everywhere the common man must learn to increase his productivity so that he and his children can eventually pay to the world community all that they have received." This spirit of enlightenment and self-help, aided by the dissemination among all peoples of education and scientific knowledge, must completely supplant the old order of world imperialism and cartelization. When that reform has been brought about, we shall have fought the war to end all wars. If this war, with all its terrible exactions, permanently teaches mankind the lesson of genuine cooperation in the common struggle for survival of our species, then it will not have been fought in vain.

Magazines and Religion

Articles of religious interest printed in magazines have dropped in the last ten years to the lowest level in the present century, according to a recent survey by Hornell Hart of Duke University. Between the years 1929 and 1934 there was an increase of 22 per cent. When prosperity began to return, a drop was noted of more than half. During 1934, 75 per cent of opinion expressed about religion was unfavorable, only 25 per cent favorable.

One wonders if this lack of interest indicates that religion is slipping, or if other things are creeping into the picture of American life and crowding religion out. It is rather significant that with the return to prosperity there was a slackening of interest in religion. Perhaps these statistics partly account for the difficulties religious publications have experienced in recent years. They clearly indicate that religious papers ought to be circulated more widely than before to help make up for the lack of religious news in secular magazines.—*Michigan Christian Advocate.*

Mrs. Lynn Harold Hough of Madison, N. J., received word by cable on Monday of last week that her husband, Dean Lynn Harold Hough of Drew Theological Seminary had arrived safely in London. Dr. Hough, as previously announced in these columns, is preaching this summer to the congregation of the City Temple, London, which has been worshiping in the Church of the Holy Sepulcher since the destruction of its own edifice by bombs.

Rev. John Mason officiated at the wedding of his daughter, Miss Edith Mason of Cambridge, to Corp. Robert Tripp of Short Falls, N. H., which took place on Saturday evening, June 27, in the South Walpole Methodist Church, of which Mr. Mason is pastor. The bride was given in marriage by her brother, Philip Mason of Westwood, and was attended by her sister, Mrs. Shaw Hudson of West Medway. Her niece, little Marilyn Mason, was flower girl. The bride, a graduate of Boston University, is on the social service staff of the Massachusetts Department of Mental Hygiene. The bridegroom, now in the U. S. Army, was graduated from the University of New Hampshire.

Rev. John R. Cheney, minister of First Methodist Church, Akron, Ohio, received the honorary degree of doctor of divinity from his alma mater, Mount Union College, Alliance, Ohio, at its Commencement last month. Dr. Cheney graduated from Boston University School of Theology in 1924, and four years later was awarded the doctorate of philosophy by Boston University.

Harvard-Epworth Methodist Church in Cambridge has recently lost one of its most faithful and beloved members in the death of Stella Hurt Stockbarger, widow of Rev. Charles U. Stockbarger of the Indiana Conference. After the death of her husband in 1918, Mrs. Stockbarger was housemother at DePauw University for two years. Coming to Cambridge in 1920, she was housemother at Simmons for one year and then at Radcliffe for fifteen years, living at Trowbridge House and having charge of the graduate dormitories. In 1923 she was elected president of the Woman's Foreign Missionary Society at Epworth Church, which office she held until 1940. Under her leadership, the missionary activities of the church reached a high level of interest and effectiveness. Mrs. Stockbarger leaves a son, Professor Donald Stockbarger of Massachusetts Institute of Technology, and two grandchildren. The funeral service was held at Harvard-Epworth Church with Rev. H. F. Goewey, present pastor, and Rev. H. M. Gifford, former pastor, officiating.

Rev. Joseph E. Priestley, for eight years Conference director and executive secretary for the Board of Christian Education of the North-East Ohio Conference, has been appointed to the pastorate of Firestone Park Methodist Church in Akron, Ohio. In recognition of his work in the field of Christian education, Ohio Northern University at its recent Commencement conferred upon him the degree of doctor of divinity. Dr. Priestley is a native of Plymouth, Mass., and was formerly a member of the New England Southern Conference.

Ruth Mougey Worrell of Columbus, Ohio, a Methodist, has been appointed executive secretary of the United Council for Church Women. Mrs. Worrell was formerly in charge of the Woman's Department of the Ohio Council of Churches.

Albert I. Oliver, Jr., son of Rev. Albert I. Oliver, pastor of Calvary Methodist Church, Lewiston, Maine, and Miss Barbara Bool, daughter of Charles Bool of New London, N. H., were united in marriage on Thursday, June 25, in the New London Baptist Church. Rev. Mr. Oliver performed the ceremony, assisted by Rev. Harold W. Buker, pastor of the church. The bridegroom, an alumnus of Bates College, is headmaster of the New London High School. The bride was graduated from Colby Junior College in New London, and has been engaged in secretarial work. She is also a talented musician.

Mrs. Mary Jane Bruns, one of the aged saints of the Allston Methodist Church, died on June 24. Mrs. Bruns was born in St. John, N. B., July 29, 1849. She came to Boston in 1880, and in 1902 moved to Allston. Many things will be remembered about Mrs. Bruns by those who knew her. Her great love for the Bible, her patience in tribulation, her faith in God and immortality, and her generous nature stand out as an inspiration in the Christian life. This last year she gave her home to the church to be used as the parsonage. She leaves one sister in New Brunswick, and many nieces and nephews. Her friends old and young were legion.

Dr. John L. Seaton, president of Albion College, Albion, Mich., for the last eighteen years, reminded the Albion board of trustees at its recent Commencement meeting that in January, 1943, he would reach seventy, the age of retirement previously determined by the trustees for administrators and teachers, and asked the board to take the necessary steps to make this provision of the by-laws operative. The trustees, expressing unanimous regret at the approaching close of Dr. Seaton's administration, requested that he retain his official relation as president of the college until September, 1943. Upon the conclusion of his service at Albion, Dr. Seaton will become the counselor of a national educational organization.

Dr. Margaret Bae Stringfellow, daughter of Rev. and Mrs. LeRoy W. Stringfellow of Haverhill, was married to Dr. Thomas Beecher Shipley, son of Mrs. Ralph T. Shipley, Sr., and the late Dr. Shipley of Canton, Ohio, on Monday evening, June 22, in Grace Methodist Church, Haverhill. The bride's father, superintendent of the Southern District of the New Hampshire Conference, performed the ceremony, assisted by Rev. Clement B. Yinger, pastor of the church. The reception followed at the district parsonage in Haverhill. The bride is a graduate of Ohio Wesleyan University in the class of 1937 and of the University of Rochester School of Medicine, Rochester, N. Y., in the class of 1942. The groom is a graduate of Williams College, Williamstown, in the class of 1938, and of the University of Rochester School of Medicine in the class of 1942. The groom began his internship at the Lakeside Hospital, Cleveland, Ohio, on July
He holds a first lieutenant's commission
the U. S. Army. The bride will be on t
laboratory staff of the Crile Clinic in Clev
land until October 1, when she will beg
her internship in the Massachusetts Gener
Hospital, Boston. She holds membership
Phi Beta Kappa, in the Society of Sigma X
devoted to the promotion of research in s
ence, and in Alpha Omega Alpha, hon
medical society.

Word comes of the death of Mrs. Harl
A. Shattuck at her home in Rumford, Main
on Monday of last week, June 29, only
little more than a month after that of h
husband, Rev. Harley A. Shatuck, distr
superintendent of Portland District, w
died in Rumford, May 22, after a brief i
ness. Mrs. Shattuck had suffered with
heart difficulty over a long period of tim
Her maiden name was Shirley E. Merri
and her home before her marriage, whi
took place on May 6, 1941, was in Rumfor
Funeral services were held in Franklin Str
Methodist Church, Rumford, Wednesd
afternoon, July 1.

John Foster Dulles, chairman, and I
Walter W. Van Kirk, secretary, of the Co
mission to Study the Bases of a Just a
Durable Peace, Federal Council of t
Churches of Christ in America, are maki
a visit of about a month in England up
the invitation of the British Council
Churches, of which the Archbishop
Canterbury is chairman. Mr. Dulles and I
Van Kirk will confer in London with Bi
ish church leaders concerning matters
mutual interest in the area of post-war rec
struction. They will also, it is expected, v
many of the principal cities of the Brit
Isles for a series of conferences and p
sonal interviews. The British churches h
set up a Commission of the Churches
International Friendship and Social Resp
sibility which parallels, in many respects,
Federal Council's Commission to Study
Bases of a Just and Durable Peace. T
Archbishop of Canterbury is chairman
this commission, and Dr. Archie Craig
Scotland is the secretary. It is under
auspices of this commission that the p
war planning being done by the churc
in Great Britain is carried out.

The many friends of Mrs. Jennie P
White in the Maine Conference will be
terested to learn that she has moved fr
Machias to Rockport, Maine.

The degree of bachelor of arts, *ma*
cum laude, has been conferred by New
University, Newark, N. J., upon Miss Ag
B. Grametbaur, secretary to Dr. Ralph
Diffendorfer of the Board of Missions
Church Extension.

Rev. Stuart Nye Hutchison, who has b
the pastor of the East Liberty Presbyte
Church of Pittsburgh, Pa., for more t
twenty-one years, was elected moderator
the General Assembly of the Presbyte
Church in the United States of Americ
its recent annual meeting.

Rev. Joseph D'Alfonso, formerly of
New Hampshire Conference and now of
Maine Conference, was married to
Erma Dimlich of the Oaklands Chu
Methuen, at "The Country Garden"
North Andover, on Tuesday afternoon, J
30, at four o'clock. The ceremony was
formed in the garden by Rev. LeRoy

ellow, superintendent of the South-
strict of the New Hampshire Confer-
After a brief honeymoon the couple
side at Woodland, Maine, where Dr.
nso is pastor.

A. T. McIlwain of Greenville, Miss.,
ected by the Board of Pensions, at a
g held last week, to be executive sec-
of the Missouri Corporation, succeed-
e late Dr. Charles W. Tadlock.

iam T. Rich, a member and former
ent of the Boston Wesleyan Associa-
and for years an outstanding layman
w England Methodism, died on Mon-
horning of this week at his home, 11
Avenue, Newton, after an illness of
l weeks due to a heart condition. He
seventy-nine years old. His widow,
Leonard Rich, and two sons, William
ch, Jr., of Andover, and Howard L.
of Newton, survive him. Funeral ser-
are to be held on Wednesday afternoon
vo-thirty o'clock in the Newtonville
odist Church. A more extended account
r. Rich's life and service will appear
xt week's HERALD.

Francis C. Stifler, editorial secretary of
American Bible Society, will speak on
NBC-Red Network's "Highlights of the
" series, Sunday, July 19, at 10 A.M.,
rn War Time. Choosing "The Tower of
Pioneer" as his title, Dr. Stifler will tell
tory of missionaries and clergymen, the
rn pioneers who carry the Holy Scrip-
to every known point of the earth.

v. Eldon H. Martin, former district
intendent in the Vermont and Troy
erences, was made a doctor of divinity
arrett Biblical Institute at its Commence-
last month. He graduated from Gar-
n 1921. Dr. Martin completed six years
e district superintendency this spring
was appointed to the pastorate of the
Avenue-State Street Church in Troy,

. Ralph W. Sockman, pastor of Christ
ch, Methodist, New York City, and na-
lly known radio preacher, has a prom-
place on the program of the eleventh
rs' Institute and Educational Conference
conducted jointly by the Divinity School
e University of Chicago, the Chicago
logical Seminary, the Disciples Divinity
e, and the Meadville Theological School,
27 to August 9, in Chicago, Ill. Dr.
nan will speak at the institute dinner,
lay evening, July 27, on the subject "A
Through." The five following morn-
he will deliver a series of lectures with
general theme "The Dimensions of a
rn Preacher" presented under these sub-
ngs: "His Length," "His Breadth,"
Depth," "His Height," and "His Vol-
"

ne Neal (Mrs. Ernest P.) Railsback of
onville has been appointed editor and
sher of the monthly magazine *Yankee.*
uncement of the sale of the magazine
he appointment of Mrs. Railsback was
recently by the former owners, the
lent and treasurer of Yankee, Inc., of
in, N. H., who are about to enter Gov-
ent service. Mrs. Railsback, daughter
Indiana newspaper editor, has for six
edited the annual guide to New Eng-
vacation seekers, "Where to Stop and
e to Shop in Boston and along New
England Motor Trails," which has been published since 1922 by the Women's City Club of Boston. She is a member of the Newtonville Methodist Church, and is the mother of three grown children.

Miss Mary I. Pettengill, who died at her home in Lewiston, Maine, June 22, at the age of ninety, had been affiliated with Lewiston Methodism for seventy-six years. In 1866 she united with Park Street Methodist Church. Later, when that church was merged with Hammond Street Church to form the present Calvary Church, her membership was transferred to the new society, of which she remained a loyal member until her death. For fifty-four years Miss Pettengill was a public school teacher in Lewiston.

Bishop John C. Broomfield of St. Louis, Mo., celebrates his own birthday as well as the birthday of the nation on July 4. He was seventy on Saturday.

East Greenwich Academy, historic Methodist school located at East Greenwich, R. I., was ordered closed by a special session of the New England Southern Conference meeting on Wednesday of last week in Mathewson Street Methodist Church, Providence, at the call of Bishop G. Bromley Oxnam and the Conference cabinet. This action was in line with the recommendation made by the board of trustees at its recent annual meeting, when the matter of continuance of the academy was discussed. The conclusion reached at that time was that, in view of the pressing financial needs, increasing costs, and the uncertainties due in part to the war emergency, the trustees could not do other than recommend the closing of the school. Expenses, it was stated, exceeded income by more than $3000 a year, and the number of boarding pupils had become comparatively small. Rev. T. Arthur Mosley, headmaster of the academy for the last year, has been elected by the board and appointed by the bishop to act as the board's representative in liquidating the assets of the school. It is hoped it may be possible for the town of East Greenwich to take over the property and operate it as a high school, thus continuing the fine work of the years in which the academy has been carried on under Methodist auspices. The school, founded by a group of citizens in 1802, was purchased by the Providence—later the New England Southern—Conference in 1841. An article descriptive of the institution and bringing out some of the high lights in its long and honorable history is scheduled for publication in next week's HERALD.

A cable just received from Bishop Carleton Lacy of Foochow, China, by the Board of Missions and Church Extension states that, despite the new fighting in that region, "all Methodist workers and property throughout the area is unharmed." One Chinese pastor from Kiangsi is, however, reported as missing. "All are taking due precautions," Bishop Lacy adds. The cable also stated that Hwa Nan College at Nanping (formerly Yenping) and Fukien Christian University (in "exile" at Shaowu) held successful Commencement services. Soochow University and Hangchow College—both of which are also temporarily exiled in Shaowu—are carrying on with skeleton faculties, but are undecided regarding their future moves.

The Woman's Society of Christian Service of First Methodist Church, Medford, has worked out a definite plan for remembering the young men of that church—there are now about thirty of them—who have entered the service of their country. To each of them, there goes every month a box of delicacies prepared by the members of the society. A supply of delicacies also is sent monthly to the company of one hundred Negro soldiers who are on guard duty at Spot Pond. In addition, the Woman's Society attends to the mailing of Testaments that go from the church to its young men in the service after they reach camp.

The New England Methodist Historical Society has been presented with a collection of typewritten documents prepared by the National Committee to Signalize the Continuing Contribution of Benjamin Franklin to American Civilization. They contain a valuable review of Franklin's wise judgments applicable to questions of the present day as well as his own.

The Minnesota and Northern Minnesota Conferences, meeting at the same time, June 10-14, and in the same city, St. Paul, endorsed a resolution prepared by a joint committee requesting the North Central Jurisdictional Conference to grant permission for a merger of the two bodies. The merger cannot be consummated before 1944 or 1945, and will require a final vote of approval by both Conferences.

"Complete accord" on basic principles is reported to have been reached by the joint committee that has been working four years on a plan to unite the Protestant Episcopal Church and the Presbyterian Church in the United States of America. The matters already agreed upon by the committee, which closed its semiannual session on Thursday, June 25, at Atlantic City, N. J., include, it is stated, church doctrine, worship, general church government, the ministry, sacraments, ruling elders, reception into com-

(Continued on page 663)

With Our Writers

L. L. DUNNINGTON, Iowa City, Iowa; pastor of First Methodist Church.

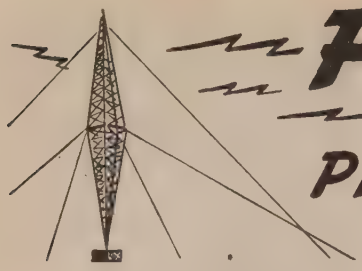
HENRY SMITH LEIPER, New York City; executive secretary of the Department of Relations with Churches Abroad, Federal Council of the Churches of Christ in America.

CLIFFORD P. MOREHOUSE, Milwaukee, Wis; editor of *The Living Church.*

A. F. WHITNEY, Cleveland, Ohio; president of the Brotherhood of Railroad Trainmen; a Presbyterian whose father, Rev. Joseph Leonard Whitney, was a Methodist preacher.

DAVID W. HENRY, Philadelphia, Pa.; pastor of Tindley Temple.

W. W. REID, New York City; director of news service, Board of Missions and Church Extension of The Methodist Church.



FLASHES FROM THE PRESS OF THE WORLD

Sunday Clothes

[*Religious Telescope,* Dayton, Ohio]

People used to talk about Sunday clothes. That meant that Sunday was different from the other six days of the week. Whether folks kept the Sabbath religiously or not, they nevertheless kept it, indirectly reflecting the esteem in which the Lord's day was held. It gave occasion to use their best clothes, and their best clothes were for Sunday wear. But Sunday now has all but lost its distinction, evidenced in the fact that the expression "Sunday clothes" is fallen into disuse. There may be more than one reason for this. With the exception of those engaged in strictly manual labor, people seem to wear their best every day. We see the young girl at her work, where she may be earning fifteen or twenty dollars a week, dressed in an outfit that would have surpassed the fondest ambitions of the young woman of a generation ago—even for the most important occasion. The everyday attire of school children now goes far beyond the outfit in which some of us used to blossom out on the "last day" of school with its program of recitations, a big dinner in honor of the teacher, and a possible "treat" for the pupils. We wonder how they manage to do it. But the significant thing about the passing of "Sunday clothes" is rather sadly reminiscent of the passing of Sunday as a religious or even semi-religious institution. Sunday, as our fathers knew it, is no more. There are few things done between Sundays that are not also done on Sundays. If Sunday has any distinction whatever, it is in the fact that it is even more "secular" than the other days. It is merely a week-end occasion for the week's left-overs, its "unfinished business." We may still need our formals, semiformals, traveling togs, or stay-at-homes, but Sunday clothes, they belong to the limbo of things forgotten. Pity 'tis, 'tis true.

An Ever-Present Help

[LESLIE R. SMITH, in *The Christian-Evangelist,* St. Louis, Mo.]

To read "Three Men on a Raft" in the June *Reader's Digest* is to sense keenly some of the horrors which accompany war. But there is a deeper significance to be found. This article shows, as always, that man is at heart very religious. When every human effort had failed, the men who were thus stranded on their small four-by-eight-foot rubber raft for thirty-four days called upon the Eternal. And we muse, "How tragic that one should have to be brought to such a condition to sense his need of Other help!"

It was one of the younger men who made the suggestion that they pray. The man of twenty-two years' sea experience admitted he had been thinking of the same thing but was ashamed to suggest it. Why? Was it because he felt guilty about dragging God into his life in the hour of emergency when he had forgotten Him in pleasanter times? Not necessarily. For too many of us, as no doubt for these three men, God has been a great, unknowable, far-off, austere sort of Power rather than an intimate, ever-present Spirit of love and understanding and help.

Not only did the men pray every day, but they sang such words as they could remember of "When the Roll Is Called Up Yonder" and "Little Brown Church in the Vale." What a travesty that they had no better help than these songs could afford! What an indictment upon the type of religious instruction they had received! Get out an old hymn book and turn to these two songs. Note the semijazz tempo of both the music and the words of the first, and the sentimental ballad-like nature of both music and words of the second. Not very much strength or assurance for such an hour of crisis!

If only those men could have reached back into their lives and caught up the sturdy, rugged, sure strains of:

"O God, our help in ages past,
Our hope for years to come . . . "

How great would have been their comfort if they could have had company with the calm, soothing, assuring rhythm of:

"We may not climb the heavenly steeps
To bring the Lord Christ down;
. . . . . .
"But warm, sweet, tender, even yet
A *present* help is He;
And faith has still its Olivet,
And love its Galilee."

Certainly this should be a lesson to us who are leaders to use, for the help of those who seek it, only the best of the aids to worship. Surely it should raise in the hearts of all who attempt to follow the Christian way a demand for that type of teaching and material which will minister vitally to their spirits in the hour of need.

Perils of Poverty and Wealth

[*North Carolina Christian Advocate,* Greensboro, N. C.]

Both poverty and wealth tend to degeneration and misery. Both the individual and the race are weakened by extreme poverty. The same is true of great wealth. The middle ground is really the safe way. So we would do well to avoid the self-indulgence and ease that come with wealth, and the misery and discouragements of dire poverty. Both the idle rich and the idle poor suffer the perils endangered by too much leisure.

A prominent physician of this state, educated in America and Europe, enjoyed a long and a lucrative practise among all classes. He often observed late in life that he was fully convinced that the truly happy people are not found among the extremely rich or the really poor, but in the great middle class. This Christian doctor in his long, extensive life's work among the poor and in his wide contacts with the rich a leisure class had watched the effects of p erty and of riches upon both the individu and the groups.. So he was able to speak of wide observation with deep conviction to the dangers of poverty and of wealth.

When it comes to the support of church and conquests for God, the gr middle class must be relied upon to furni the resources of men and money to ma effective the pulpits and the pews. From th hardy and devoted men and women m come the leaders who are able to save race from degeneration and decay.

Americans Make Discoveri

[*The Christian Science Monitor,* Bost Mass.]

Getting along on three gallons of gas week has made over the lives of several m lion Americans. But the new way of has led to unsuspected discoveries—the lo forgotten joy of walking down the street a sunny morning, for instance. You can the rather surprised new look on peopl faces, men walking to the train and taki time to notice roses in bloom, women s ing for the first time the lovely grace o leaning birch. We had forgotten how g it is to swing along on our own two f how refreshing a cold drink tastes after climb up a steep hill, with the sun hot our backs.

But we're discovering more than just fun of walking. We're seeing our hom with a new eye, now we spend our eveni and our Sundays at home. Mother finds has time to make the new curtains, fat fixes the rattling doorknobs. We find thi for the children to do at home. We down long-unopened books from the shelv someone reads a story aloud to a deligh audience. Home has suddenly become dea more vital, the place that our boys in service dream of, the place they will co back to some day.

We're discovering our neighbors, too, n that we meet them walking and have ti to stop for a chat. We exchange car ri double up with the family down the str we barely knew before. There's a sort of expressed sympathy drawing us all closer gether. We read each other the letters fr our boys—Tim's in Iceland, Harry is Honolulu, Dick is flying a bomber over Gulf. Yesterday they were just noisy c dren playing ball on the vacant lot.

It isn't just the little, homely things w rediscovering, it's an understanding that g deep below the surface, a new appreciat of values. We don't talk much about words are clumsy things. But we feel it w a boy in uniform passes us on the str when we listen to the first-graders pledg allegiance to the flag. Yes, there may be fuel going through the carbureters of motorcars, but there is something else d ing us on together.

onsider Africa's Post-War Problems

W. W. REID

a—one of the major "prizes" at stake present global war for power and es—was the topic of a seven-day h Conference on African Affairs," held terville, Ohio, June 19 to 25. Two hun- issionaries, mission officers, authorities ica, and candidates for Christian ser- Africa gathered during this period campus of historic Otterbein College, has trained many missionaries of the Brethren Church.

conference was sponsored by the Committee of the Foreign Missions ence of North America, and was or- d by Dr. Emory Ross, Dr. Newell S. and Dr. Vernon A. Anderson, all of have served in Africa. Miss Mabel E. on of Boston was chairman of the ence. Every major American Protes- enomination serving Africa, and every al division of the African continent epresented by delegates.

present war and what the peace that s it will mean for the peoples of ; and a "taking stock" of mission in Africa today, and plans for greater and Christian planning in giving the to the people through many channels: were the two major considerations of nference. The findings showed a wide ance of plans and principles for Africa g groups that in America sometimes far apart in objectives and methods.

e time of the conference happily coin- with the announcement by the Phelps- s Fund—long serving Africa and the ican Negro—of the appointment of the rican Committee on Africa, the War, Peace Aims" and of the issuance of its t on the suggested political, social, and mic adjustments necessary to give last- eace and justice to the continent's vast ations. Dr. Anson Phelps Stokes, presi- of the Fund and chairman of the new ittee, Dr. Thomas Jesse Jones, Dr. n Davis, Dr. Emory Ross, and others e American Committee presented the t. In general, its suggested plans for ng the security of the African were ly approved by the conference.

here are many reasons why the United s should be interested in Africa," Dr. s told the conference. "Among these e facts that the United States has large tional, philanthropic, religious, and ercial interests in Africa; that Negro icans not only constitute one tenth of opulation of the United States, but that are about one tenth of all persons of an descent in the world; that the de- ment of air transportation has brought frica, and especially the west coast, into relationship with the United States; Africa has large undeveloped land re- es requiring the application of scien- agriculture and conservation, while the ral resources are among the richest in vorld; that the United States is a party any treaties and conventions with Euro- powers which give it certain rights and nsibilities in Africa, especially in con- n with protecting native interests; and American penetration of Africa has n during past years."

. Stokes pointed out that the United s has opened several new consulates in Africa recently, that Pan-American Airways now cover west and central Africa, and that American bases are now being built there.

This committee, Dr. Stokes said, has made the interesting suggestion that in the post-war period the idea of "mandates" be extended—various nations, or an international body, being invited to undertake the development of various parts of Africa for the benefit of the African people and not for their exploitation—and that, through a League of Nations or some similar international body, a form of "international inspection" be added to former mandate schemes of government and development. He feels that the mandated territories in Africa have developed better since World War I than have the territories held as colonies by European nations.

"The 'Eight Points' of the Atlantic Charter," said Dr. Stokes, "are certainly quite applicable to Africa. I would especially mention four matters: priority of African interests, native rights, African participation in government, and the mandate system."

"I hope," he said further, "the United States will cooperate actively in any revived or new association of nations which may be established, and that it may be willing to share with European and other powers some degree of responsibility for the development of Africa in the interest of the African people. Nothing will help more to accomplish this than to have the Christian church interested in Africa. This should mean not only more attention than in the past to Christian education and evangelization by Christian missionaries of the highest type, but also a resolve to have Christian principles permeate the social and political life of Africa in all its aspects."

"The social, economic, and political changes that are fast taking place in African life are being forced upon the people by the European nations that control the life of the continent," said Dr. Emory Ross in the opening address. "There has been little cohesion among the people themselves. There are 800 spoken languages and little written word. New barriers of cohesion have been introduced by the languages and customs and political life of the eight nations that now rule Africa. Nowhere is there possible nor has there been developed an authoritative voice to speak from among the African peoples—as there has been so notably in China and India. The forces that are strongest in lifting and binding the people of Africa together today are the Christian churches and their institutions."

Dr. Ross mentioned among the changes that are taking place in practically every corner of Africa today: the rapid development of airways, of railways, of radio broadcasting, and other forms of communication; the fact that many thousands of African villagers are being used in the armies of colonial governments, and other thousands are being conscripted for labor; that there has been a vast interplay of missionary forces because of the war—American church people supporting many "stranded" or "orphaned" missionaries left in Africa without support from their home countries, notably Germany, France, Belgium, and the Scandinavian countries.

"The basic problem in Africa—as in America and in many other parts of the world—is that of race and color adjustments," said Dr. Ross. "It is a problem to be settled in America as well as in Africa. It is essentially a white problem. That is, it is the attitude of the white people to the people of color, and our acts to them as well, that make the problem. It is when we take attitudes of superiority to men of color that the problems arise. If for no other reason than for our defense and to make certain of our winning the war, we white people should revise our attitudes toward people of color."

Among the other basic problems of Africa to which Christian missionaries and governments must give increasing attention, Dr. Ross said, are: securing for the African freedom from want; the adjustment of land tenure and tribal land needs; the strengthening of educational work on the continent—eighty-five per cent of all education in Africa now being carried on by missionaries; and the strengthening of medical work, including efforts to control leprosy in several countries in which it is now prevalent.

Dr. Edward H. Hume of the Christian Medical Council for Overseas Work urged cooperation among the several African colonies and with the missions in promoting an adequate health program for the people of the continent. It was pointed out that in the Union of South Africa, for example, there are probably not more than a dozen Negro doctors, because the Government refuses to give the Negro medical education, and the prospective Negro doctor must go to Europe or America for his training.

A plea was made that educated Negroes, including doctors, teachers, and clergymen, be more generally commissioned by American missionary agencies and sent for missionary service to Africa. Joining in this plea were Hon. Lester A. Walton, U. S. minister to Liberia, Dr. Emory Ross, Dr. L. L. Berry, secretary of the Mission Board of the African Methodist Church, Dr. A. L. Warnshuis of the International Missionary Council, and Dr. Irvin W. Underhill, Jr., of the Cameroons, Africa, the only Negro missionary of the Presbyterian Church in the U. S. A. It was argued that the American Negro was more readily accepted by the African as a brother than was the white missionary, and that he can more effectively minister to their spiritual needs. Professor Roger Guptill of Gammon Theological Seminary said that he has many Negro students of high caliber who would like to go to Africa as missionaries, but that "the door has not yet been opened for them."

Dr. Ross pointed out that Europe's lack of understanding of American life, and especially the "playing up" in European and African newspapers of the racial clashes between blacks and whites in America, have led Government officials in Africa to fear the entrance of Negroes from the United States into the colonies they administer. "In some instances," said Dr. Ross, "these officials fear that the keen eyes and mind of the educated African Negro would not approve of some of the policies under which colonial governments make the native African work. Even in African-ruled Liberia, the capable American Negro has not always been welcomed."

Dr. Edwin H. Smith of the Kennedy School of Missions urged a greater study of African customs, traditions, languages, and beliefs by missionaries, with a view to using whatever of good can be found in them as "channels" for transmitting the Christian way of life to the people. Dr. Newell S. Booth pointed out that there are many val-

ues in the old African customs which are being endangered by contact with other civilizations and with the growing industrialization of the continent.

"We must not impose our American ways and our American institutions upon Africa, but we must implant the germ of the Christian life among the people and let it grow in its own way," said Dr. Smith. "African Christians themselves must finally determine the form in which Christianity will express itself on this continent. We must train the people to be leaders of their own race, and not to be followers of our American ways."

"It would seem evident," said Dr. Booth, "that in our educational approach, particularly in our religious education, we should aim to help the Africans refind on a higher level those values in their old civilizations which are now endangered. Social solidarity can again be found in a Christian fellowship. In our complex life today it would seem that the most certain way of finding simplicity would be to find it within, and that this can be developed through worship and find its expression in the Christian church. Through religious education there can come the Christian ethic which will bring a self-discipline, a restraint from within. In Christian stewardship there is room for the development of the relationship of God to the soil and the religious significance of the soil."

Dr. John H. Reisner of the Agricultural Missions Foundation and Dr. Thomas Jesse Jones urged a comprehensive approach to village life by the missionaries—an approach that would include a Christian attitude toward land and crops, better community health and sanitation, evangelism, and education. They advocated the Christianizing of the whole community in all its phases of life rather than the training of a few individuals from a given village or tribe.

The conference in its findings—which are recommended to the Africa Committee, the Foreign Missions Conference of North America, and the several denominational boards—suggested a new emphasis on a movement for adult education in Africa; adequate elementary schooling by governments and missions for every African child; the organization on a union basis in Africa of schools of medicine, theology, agriculture, and education on a college and university level; the merging of missions and their supporting bodies where possible within a given territory; the organization of a single evangelical church in each area (as now in the Belgian Congo) with transfer of members from church to church no matter what the denomination of the mission; and the organization of Christian councils of the churches in each area.

Outstanding Religious Books

May 1, 1941 - May 1, 1942

Forty-seven outstanding religious books of the year were presented to the Religious Books Round Table of the American Library Association in conference at Milwaukee, June 22-26. The selection was made by a committee composed of five members representing four divinity schools and a large university, with the chairman from the staff of a public library. Geographically, the membership ranged across the continent from the Atlantic to the Pacific.

The list was compiled from a collection of religious books submitted by leading publishers. Similar lists have been selected by the American Library Association for the past several years.

Miss Edna M. Hull, head of the philosophy and religion division of the Cleveland Public Library, Cleveland, Ohio, was chairman of the committee. The other members were: Dr. Louis Finkelstein, president, Jewish Theological Seminary, New York City; Dr. Halford E. Luccock, professor of homiletics, Yale University Divinity School, New Haven, Conn.; Dr. Arthur Cushman McGiffert, Jr., president, Pacific School of Religion, Berkeley, Cal.; Dr. John K. Ryan, associate professor of philosophy, Catholic University of America, Washington, D. C.; and Dr. Matthew Spinka, professor of church history, Chicago Theological Seminary, Chicago, Ill. The list follows:

Beaven, A. W. "The Fine Art of Living Together." New York, Harper. $1.60.

Brown, W. A. "A Creed for Free Men." New York, Scribner. $2.50.

Buckham, J. W. "The Inner World." New York, Harper. $3.50.

Buttrick, G. A. "Prayer." New York, Abingdon-Cokesbury. $2.75.

Calkins, Raymond. "How Jesus Dealt with Men." New York, Abingdon-Cokesbury. $1.75.

Case, S. J. "Christianity in a Changing World." New York, Harper. $2.

Dicks, R. L. "Who Is My Patient?" New York, Macmillan. $1.50.

Doberstein, J. W. "On Wings of Healing." Philadelphia, Muhlenberg Press. $2.

Eckhart, Meister. "Meister Eckhart; a Modern Translation," by R. B. Blakney. New York, Harper. $2.

Farrell, Walter. "Companion to the Summa." Vol. 1. New York, Sheed & Ward. $3.75.

Ferré, N. F. S. "The Christian Faith." New York, Harper. $2.

Fleming, D. J. "The World at One in Prayer." New York, Harper. $2.

Fosdick, H. E. "Living Under Tension." New York, Harper. $1.50.

Gordis, Robert. "The Jew Faces a New World." New York, Behrman. $2.75.

Groves, E. R. "Christianity and the Family." New York, Macmillan. $2.

Harney, M. P. "The Jesuits in History." America Press. $4.

Hart, Hornell. "New Gateways to Creative Living." New York, Abingdon-Cokesbury. $1.75.

Holman, C. T. "Getting Down to Cases." New York, Macmillan. $2.

Hough, L. H. "The Christian Criticism of Life." New York, Abingdon-Cokesbury. $2.50.

"The Imitation of Christ"; ed. by E. J. Klein. New York, Harper. $3.

Jones, Rufus. "A Small Town Boy." New York, Macmillan. $2.

Kelly, T. R. "A Testament of Devotion." New York, Harper. $1.

Kepler, T. S. "Contemporary Religious Thought." New York, Abingdon-Cokesbury. $3.50.

Komroff, Manuel. "In the Years of Our Lord." New York, Harper. $2.50.

Latourette, K. S. "The Unquenchable Light." New York, Harper. $2.

Maritain, Jacques. "Ransoming the Time." New York, Scribner. $3.

Maritain, Raissa. "We Have Been Frie Together." New York, Longmans. $2

Maynard, Theodore. "The Story of Ameri Catholicism." New York, Macmil $3.50.

Miller, Hugh. "Christian Truth in Histo New York, Harper. $2.50.

Miller, R. C. "What We Can Believe." N York, Scribner. $2.

"The New Testament"; a revision of Challoner-Rheims version, edited Catholic scholars. Paterson, N. J., Anthony Guild. $1.

Oxnam, G. B. "Ethical Ideals of Jesus i Changing World." New York, Abingd Cokesbury. $1.

Paton, William. "The Church and the N Order." New York, Macmillan. $1.5

Pfeiffer, R. H. "Introduction to the Old T tament." New York, Harper. $4.

Robinson, B. W. "Jesus in Action." N York, Macmillan. $1.50.

Scott, E. F. "Nature of the Early Chur New York, Scribner. $2.

Sharpe, D. R. "Walter Rauschenbusch." N York, Macmillan. $2.75.

Sheen, F. J. "A Declaration of Dependen Milwaukee, Bruce. $1.75.

Smith, H. S. "Faith and Nurture." N York, Scribner. $2.

Sockman, R. W. "Highway of God." N York, Macmillan. $2.

Tigner, H. S. "No Sign Shall be Give New York, Macmillan. $1.75.

Tittle, E. F. "The Lord's Prayer." N York, Abingdon-Cokesbury. $1.

Torrey, C. C. "Documents of the Primi Church." New York, Harper. $3.50.

Trueblood, D. E. "Logic of Belief." N York, Harper. $2.75.

"The Universal Jewish Encyclopedia"; authoritative and popular presentatio Jews and Judaism since the earl times; ed. by Isaac Landman. New Y The Universal Jewish Encyclopedia, I v. 5-6. To be completed in 10 vols. $

Whale, J. S. "Christian Doctrine." New Y Macmillan. $2.

Wieman, R. W. "The Family Lives Its Re ion." New York, Harper. $2.

Rededication at Greene, R. I

In the year 1873 a Methodist Episc church was organized in the little har of Greene, R. I., which is in the town Coventry. The charter membership of church was not large, but there was a str desire among the people of the commu to have some place of worship and an op tunity to teach their children the essen of religion. At this time there was a sr industrial plant, which, coupled with farming interests, gave a small constitu with a promise of greater growth.

For a brief period Greene had a pasto itself, but when the industrial plant mo to another town, followed by its work the church became so greatly weakened it was placed with the church of Oneco, across the state line in Connecticut. plan continued until the church at O was forced by a loss of support to com with the Methodist Church of Moosup, C

For more than thirty years the churc Greene was enabled to minister to the

y by the determined efforts of a small of women, known as the Ladies' Social . This society is still in existence, and ever been stronger than it is now. 1940, Rev. G. W. Manning, on his re- ent from the active ministry, took up work at Greene. He found the people somewhat discouraged over the future e church, since the building was in a sad state of disrepair. The pastor went the ground, making up the constituency e church, and found that to a family anted a church service, but felt that hurch building should be made more tive. The pastor promised to work them and for them, if they also had a to work. The church leaders accepted hallenge. The trustees were reorganized, a church school was organized, accord- to the requirements of the Discipline. en plans were made for the complete vation of the building, including a new two coats of white paint outside, a new g and side walls inside, and a modern um, with pulpit, lectern, and choir lofts. eautiful house of worship is the result, still other improvements in prospect, ding pews to replace the present chairs. n Sunday, June 28, was held the service ededication. Rev. Earl E. Story, super- ndent of the Norwich District, was the cher of the day, and led in the dedica- service. Music was furnished by the ed choir of the Phenix Methodist Church Vest Warwick, aided by the junior choir Greene. Former residents and children of er members, with the resident people, e up an audience of 110. The church taken a fresh start, with renewed cour-

ents

(Continued from page 659)

icant membership, the position of lay- , and rights of local congregations. These ements must now be submitted to pres- ries and dioceses throughout the coun- 'for study and approval, revision or pos- rejection." Also they must be accepted he Presbyterian General Assembly, which ts annually in the spring, and the Prot- t Episcopal Triennial General Conven- , which will meet in the fall of 1943.

andhi now favors the presence of British United States forces in India. In mak- this announcement in the latest edition of weekly newspaper *Harijan,* according to *oston Herald-New York Times* wireless Bombay on Sunday, he sought to jus- this reversal of his earlier position on the nds that "foreign troops are necessary efend the land and are welcome provided leave as soon as the crisis is over." Their job would be "repelling the Japanese k and helping China." There ought to a treaty with the government of free a, Gandhi said further, whereby the ed Nations would assume full financial onsibility for the troops.

new plan for Sunday evenings is being out this summer at Baker Memorial hodist Church, Upham's Corner, Dor- ter. At 7.30 there is a service on the of the church. A worship service in church follows a half-hour later. Music urnished by the Baker Memorial and vard Avenue church choirs, the girls' rtet from the Congregational Free rch, soloists, and a trumpeter, together with organ or piano. The pastor, Rev. Henry William Bock, is the speaker each evening.

Dillard University, New Orleans, La.—formed seven years ago through a merger of Straight College, Congregational, and New Orleans University, Methodist—has launched a campaign for $3,000,000 in endowment. Of this sum, $2,300,000 has been assured by several foundations and boards, on condition that the remaining $700,000 be secured.

The first summer session of Dickinson College, Carlisle, Pa., in the 169 years of its existence opened on June 22 with 171 students enrolled. With the inauguration of the summer session, Dickinson has launched a year-round academic program.

Purchase of the Charles Weld estate, 147 Bay State Road, for additional space for Boston University College of Practical Arts and Letters, and the house adjoining it, at 145 Bay State Road, for dormitory purposes, to be used for students who enroll in the intensive one-year secretarial course in connection with the war effort, has been announced by President Daniel L. Marsh of the university. Admission for all classes in the College of Practical Arts and Letters also will be located at 147 Bay State Road, instead of at 27 Garrison Street as at present.

The Central Northwest Conference, last of the Swedish Methodist Conferences in the United States, met in final session last month in Chicago. The churches of the Conference, numbering in the vicinity of seventy, will be merged this year with the English-speaking Conferences within whose bounds they are located.

Two hundred Malagasy Testaments have been sent by the American Bible Society to riflemen from Madagascar interned in France. Some two thousand of them are Protestant, and all are very homesick. The books were addressed to a French chaplain in southeastern France.

A feature of the thirty-third annual conference of the National Association for the Advancement of Colored People, to be held July 14-19 in Los Angeles, Cal., will be the presentation of the twenty-seventh Spingarn Medal at a mass meeting on the evening of July 17. The recipient will be A. Philip Randolph, international president of the Brotherhood of Sleeping Car Porters. Bishop J. A. Gregg of the African Methodist Episcopal Church, a national vice-president of the NAACP, will deliver the presentation speech.

Ten thousand individuals have now contributed a total of $830,000 to the Ohio Wesleyan University centennial fund drive, President H. J. Burgstahler has announced. Dr. J. Wesley Miller, who has been in charge of the drive since its launching, left the campus on July 1 for an extended vacation. The drive will be continued under the direction of President Burgstahler with the goal unchanged at one million dollars.

Bishop Charles Bayard Mitchell's widow has presented to First Methodist Church, Pasadena, Cal., some twenty handsome photographs of European cathedrals, Mohammedan mosques, and Greek and Roman temples which her husband collected in his world-wide travels. The pastor, Dr. Albert E. Day, has hung the photographs in the banquet hall, which is to be formally dedicated as a memorial gallery to Bishop Mitchell. The service took place on Sunday, July 5. The program included the hymn "O Love that wilt not let me go," which has been a favorite of the Mitchells.

On June 1 there were 2998 conscientious objectors in twenty-eight special camps "for work of national importance," according to the National Service Board for Religious Objectors. In addition to those who have been accepted by the Government as objectors to bearing arms, there are several hundred other cases still pending before draft and appeal boards. A tabulation of the first 2000 objectors assigned to camps shows that 901 are Mennonites, 355 Brethren, 205 Friends (Quakers), 196 Methodists, 67 Jehovah's Witnesses, 65 Presbyterians, 53 Congregational-Christians, and 51 Baptists.

Summer union services in Revere will begin next Sunday, July 12, at eleven o'clock, the Baptist, Congregational, and Methodist churches taking part. The Methodist minister will preach at the Baptist Church the first three Sundays, the Baptist minister at the Congregational Church the second three Sundays, and the Congregational minister at the Methodist Church the last three Sundays, concluding with September 6. This summer for the first time the churches will unite for the weekly prayer-meeting on Friday evenings at eight o'clock, lay members of the churches taking turns as leaders.

A monument to the late Rev. John Wallace Robinson, a member of the Lexington Conference who died last fall, was unveiled in the Frederick Douglass Memorial Cemetery on Staten Island, N. Y., Sunday, June 28. Several speakers paid tribute to this man who had built both St. Mark's Church in Chicago and St. Mark's in New York City.

BOOKS JUST RECEIVED

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Altars Under the Sky. By Dorothy Wells Pease. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.

This Seed of Faith. By Henry M. Battenhouse. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.50.

Religious Education Week

Nation-wide observance in local churches of forty Protestant denominations of the twelfth annual Religious Education Week, Sunday, September 27, through Sunday, October 4, is being planned by an interdenominational committee under the sponsorship of the International Council of Religious Education.

Designed to develop "in the home, in the church, and in the community an increasing consciousness of the importance of Christian religious education, particularly in these times," the observance will be another phase of the United Christian Education Advance program. Theme for the week is "Foundations of Freedom."

The observance will open in tens of thousands of churches with special Rally Day or Promotion Day programs in which the values of Christian education will be stressed in church programs, and will close with

World-Wide Communion Sunday on October 4.

Special national and local radio programs will be arranged to stress the theme. Other promotion and publicity programs also are being planned by the denominations, city and state councils, and the International Council.

Suggested plans for observing Religious Education Week are contained in a special bulletin which may be obtained from the International Council of Religious Education, 203 North Wabash, Chicago, Ill., at ten cents a copy.

Lincolnville Institute

The Eastern Maine Senior Institute of the Methodist Youth Fellowship opened its second season at Camp Tanglewood, Lincolnville Beach, Maine, on a recent Sunday afternoon when seventy-five delegates and fifteen counselors arrived by bus and car from nineteen communities in northern and central Maine. The first afternoon was largely spent in registering and in becoming acquainted with the large campground, an ideal setting for Christian fellowship, with its pines, trails, hills, and streams.

The morning hours each day were given over to committee meetings and enrichment quests, dealing with the work of the Methodist Youth Fellowship. Groups meeting in the different lodges of the camp not only studied but worked out projects in Worship, World Friendship, Community Service, Recreation, and Publicity. Enrichment quests included "Making This Our Last War," "Paul, Campaigner for Christ," "China, Land of Opportunity," and "Looking Forward to Marriage."

The institute was fortunate in having on its faculty not only a fine staff of local leaders but also Dr. William J. Lowstuter of Milo, Maine, until this year head of the New Testament department of Boston University, who taught, besides a course in "Paul," a Bible half-hour for the whole camp. An international flavor was given to the week by Dr. E. J. Aeschlimann, for the last twenty years a missionary in North China, while an opportunity to get acquainted with the talents of other races was furnished when Bayard Rustin of New York, a Negro Quaker and well-known tenor singer, visited the camp for a day to discuss the question of war and peace and to lead in the singing of Negro spirituals. The rest of the staff included Dean Herman D. Berlew of Orono, Miss Gladys Russell of the Bangor Young Women's Christian Association staff, Miss Harriet Louise Perry of North Waldoboro, dean of women, Miss Evelyn Johnson of Caribou, Rev. Lester L. Boobar of Bangor, Rev. Leslie W. Howland of Unity, Donald Taverner of Augusta, Rev. Robert Goodwin of Brewer, Mrs. Herman D. Berlew of Orono, Mrs Amos Fletcher of Caribou, Mrs. Mildred Clapp of Danvers, Mass., Miss Barbara Marsden of Bangor, Miss Margaret Williston of Bangor and Caribou, and Mrs. Foster Perry of Bangor, camp nurse.

Campers had their choice of hobbies and recreation in the afternoon following a rest hour. Hobbies included swimming, canoeing, crafts, badminton, and music, while hiking, softball, tenniquoits, and wienie roasts added to the fun.

The evening programs featured an international party, a panel discussion on "War and Peace," Stunt Night, and finally a camp banquet when the delegation from Corinna was given the award for the group having the largest number as well as the most leadership.

The week came to a fitting climax in a Consecration Candlelight Service following the banquet, in Hilltop Lodge. Three campers,—Maragaret Proctor of Waterville, Robert Blethen of Brewer, and Betty Higgins of Bangor,—following out a symbolism of "Light," told what had meant most to them in camp and what they intended to take back to their home group fellowships.

Missionaries—Latest News

Rev. and Mrs. Leslie C. Sarah, missionaries of The Methodist Church in Mulunt-gwishi Training School, Belgian Congo, Africa, and Miss Helen Everett, R. N., missionary in Kanene, Belgian Congo, arrived on furlough at Baltimore, Md., on July 1. They had traveled direct from Cape Town to Baltimore by a Netherlands steamer.

Mrs. Tyler Thompson, wife of Rev. Tyler Thompson, arrived by clipper in Miami, Fla., on June 24. She had been evacuated with other missionaries from Singapore to India before that path was closed by the Japanese. It is believed that Mr. Thompson is one of several missionaries caught in Malaya by the war and that he was unable to escape.

The State Department and the Foreign Missions Conference of North America announce that there are 248 American missionaries—most of them from stations in the interior of China now in Japanese hands—who are being "repatriated" to the United States on the motorship "Conte Verde," which sailed from Shanghai on June 24. It is understood that other groups of missionaries and other American civilians will return to America on later vessels, in line with the exchange of nationals of Japan and the United States effected by the Swiss authorities. It is understood that the "Conte Verde" will take these passengers to Laurenco Marques, Portuguese East Africa, where they will be transferred to the S. S. "Gripsholm" for journey direct to New York.

Of the missionaries returning to America on the "Conte Verde" and "Gripsholm" are eighty Presbyterians and seventeen Methodists. The Methodist missionaries are:

Rev. Leland P. Holland, Miss Evalin Gaw, and Miss Coral Houston, all of whom have been serving in connection with the Susan Toy Ensign Memorial Hospital in Nanchang. Mr. Holland was superintendent and business manager.

Dr. and Mrs. Edward C. Perkins of Kiukiang, who built and superintended the Water-of-Life Hospital in that city over a period of twenty-nine years.

Dr. Clifford S. Trimmer, physician and surgeon at the University Hospital in Nanking.

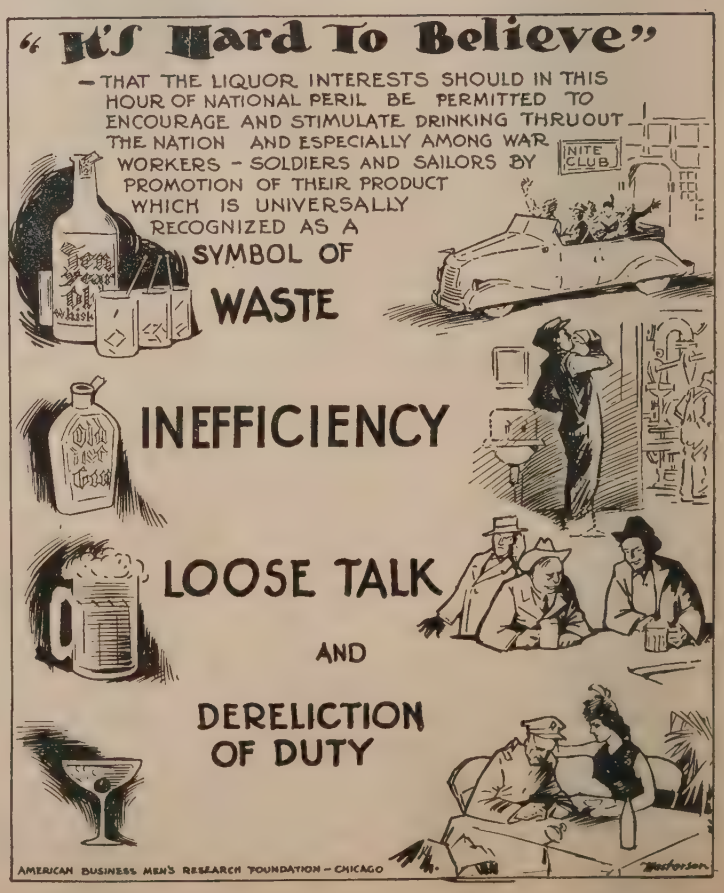
The Misses Pearl McCain, Harriet M. Whitmer, and Jessie L. Wolcott, who were in educational and evangelistic work in Nanking.

The Misses Jenny Lind, Annie M. Pittman and Mabel A. Woodruff of Kiukiang.

Miss Ruth M. Danner, R. N., Miss Genevieve E. Miller, R. N., and Miss Mary K. Russell, educator, all of whom were in Tsinanfu, Shantung Province—the last two at Cheeloo University, and Miss Danner at Shantung Christian University.

Miss Ruth N. Daniels of Nanchang.

Miss Clara Bell Smith of Chinkiang.



stern Connecticut Letter—

ORGE BUTLER TO RUN FOR STATE SENATE

IOUR CHURCH OBSERVES ANNIVERSARY—CAMPGROUND PROGRAM—DISTRICT STEWARDS MEET

RTFORD, CONN., JUNE 28.—The Meth- Church at Seymour, Conn., founded 97, has signalized the fiftieth anniver- of the dedication of the present build- with a number of events. On the ng of June 18, a membership supper ght together 230 people. The lay leader e charge, Mr. P. D. Chamberlain, re- d marked progress in the current cam- for a $15,000 Renovation Fund, after h stereopticon slides giving a pictorial ry of the church were shown to the de- of all present. On the following Sun- the 21st, the morning service was fea- l by the presence of Bishop Francis J. onnell. The Homecoming Festival Ser- at 4 P.M. brought personal messages the following pastors of other years: r Harwood, Henry D. Trinkaus, Donald hester, and Joseph Swain. Frank P. e, a veteran lay worker and father of the rated Pulitzer Prize foreign correspon- Leland Stowe, recounted in an inter- g fashion numerous high points in the ry of the parish. The message of the noon was from Rev. Albert H. Marion, ict superintendent of the New Haven ict. Rev. Lewis H. Davis is beginning ourth year of a notable pastorate at Sey- r.

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v. J. George Butler, colorful pastor of merfield Church, New Haven, has an- ced his candidacy for the state senate e fall elections on the Socialist ticket. aking this announcement, Mr. Butler vent to his own irritation at the "fla- t disregard of the moral conscience of city by the political machine in power." articular, he cites the reappointment to office of commissioner of public works s own city of a man who is alleged to received $8000 in "tainted money." good New England fashion, Mr. Butler tradition to support his political aspira- , first in the case of the late Rev. st C. Carpenter, who spent some years e legislature, and also in the case of Charles X. Hutchinson, Jr., of Daniel- who now represents his own town in ower house. Dr. Elmer Dent, who after years of service as a Methodist pastor w mayor of his adopted village in Flor- s likewise brought forward by the young Haven minister to show that these gs are being done. Mr. Butler's many ds only hope that the people of the 8th torial District are as appreciative of his bilities as they are.

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e "Campground" or third number of *District Methodist* has just been pub- d. Launched in January of this year an initial circulation of 500 and fol- d in April with 1500, the publication in resent edition will go to 3500 people on New Haven District. The current number ammed full of interesting information t people and churches on the district. The theme most prominent is the summer program on the campground, which is located fifteen miles south of Hartford, with the nearest community one mile distant, Forestville. From July 5 through July 11, the Annual Youth Institute is under the direction of Dean Bradley Longstaff, pastor at Naugatuck. The campmeeting program, noticeably reduced in activities of the week, will have an auspicious beginning on Sunday, July 12, when Bishop Francis J. McConnell will preach at 10.30 and 2.30. The preacher at the evening service will be Rev. Loyd F. Worley of Stamford. On Sunday, July 19, at 10.30 A.M., the preacher will be Rev. Nolan B. Harmon, book editor of The Methodist Publishing House, and the preacher at 7.30 P.M. will be Rev. Jacob S. Payton, Washington correspondent for *The Christian Advocate*. The campground is now in its seventy-seventh year, the *District Methodist* informs us, and the history, the government, the high points and leading personalities of the journey of the years are all set forth in readable fashion in this number.

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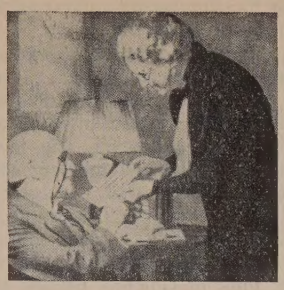
Ministerial and lay delegates to the number of 119 attended the district stewards' meeting held at Ansonia on June 6 under the joint chairmanship of the district superintendent, Dr. Marion, and the district lay leader, Howard R. Brockett. The devotions were led by the host pastor, Rev. Howard M. Richard. Raymond P. Morris, treasurer, gave a glowing report on district finances, showing that $6161.50 had been received from apportionments. There were no bills outstanding except an indebtedness on the Elderage of $300. Two of the lay leaders of the district, H. R. Brockett and H. B. Fisher, made reports. Rev. G. E. Bishop related plans now in the making to construct a beautiful new church in Meriden in the place of the edifice that was destroyed by fire last winter. Emphasis was given to the obvious need for summer vacation schools this year of all years both by Rev. Robert Lowell of New Haven and by the principal speaker on the evening program, Rev. Paul Vieth of Yale Divinity School.

* *

The ministerial personnel of the district was not greatly changed at the May Conference session. Miner Harwood succeeded Daniel Bennett at Bakersville-Nepaug; Mr. Bennett succeeded Edgar Jackson at Morris Cove, New Haven, with Mr. Jackson going to Winsted and the former Winsted pastor, E. A. Hartney, following E. A. Wall at West Haven. Arthur A. Ball ended twenty years' consecutive service on the New Haven District in moving from Unionville to New Milford in the New York District. W. M. Nesbitt, formerly of Naugatuck, is the successor to Mr. Ball at Unionville. Theodore Runyan, home on extended furlough from Malaya, is the new pastor at Shelton succeeding Thomas Grenfell, retired. C. H. Dever has been appointed to a chaplaincy in the army and is stationed for the time at Fort Knox, Ky. Student supply pastors are as follows: East Berlin, R. K. Roebuck; South Middletown, E. F. Shrader; Myrtle Beach,



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For many years this unique church serving the polyglot community of Boston's South End has been a strong tower of spiritual comfort and help. Its language pastors minister to separate congregations in the native tongue. Here is truly "An House of Prayer for All People."

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WHEN ANSWERING ADVERTISEMENTS PLEASE MENTION ZIONS HERALD

A. B. Perry; Windsor Locks, Cornelius Van den Brock; Woodbury, F. C. Tucker, Jr.

EDWARD L. PEET.

Ocean Park Rural Conference

B. F. WENTWORTH

Another interesting program for rural ministers has just closed at Ocean Park, Maine, the last week of June. One hundred twenty ministers and wives from all the states in New England and from all the large denominations gathered to hear news from the rural church world and to exchange ideas. Dr. Hilda Ives of Andover Newton Theological School, also executive secretary for the New England Town and Country Church Commission, was the program leader.

The high light of the program was Dr. Joseph C. Robbins, formerly foreign secretary of the American Baptist Foreign Mission Society and recently elected president of the Northern Baptist Convention. Dr. Robbins said that Burma has been called the most successful mission field in the world. No mission work in the world has been more completely wiped out than that in Burma, and yet the Christian church lives on, for there are 600 churches operating in the war area. In spite of conditions, Dr. Robbins is more convinced than ever of the truth of two fundamental facts, namely, the solidarity of the world and the supremacy of spiritual values. The banks of the Irawadi River were piled high with rice, with no room left in the storehouses, indicating that God has not failed—only man.

Mr. L. A. Markham of Wisconsin, farmer, Holstein Breeders Association leader, director of four cooperatives, and Christian layman, spoke of the emphases that a rural church program should stress. He joined with others in studying a number of country churches and found that the point of success and failure was the interest of the church in community service. Many churches died in a rich county that supplied one tenth of the milk of Chicago, because they did not speak to rural life. The Grange, Farm Bureau, 4-H Clubs, and Young Men's Christian Association were community agencies that the church should cooperate with. He said that many rural sections were losing youth from the farms because public opinion and local draft boards could not see that service on the farm will win the war quite as much as service in the army. Rural churches and ministers could help the people to see the vital importance of their job in the present world conflict.

The president, Rev. A. Ritchie Low of Johnson, Vt., stressed a number of points that needed adjustment: rural churches could unite together by counties for financial drives as some cities do; many rural parsonages that that are too large to fit the minister's salary could be sold or made over; cooperation in villages and counties by churches of all denominations to make a more efficient rural church program; a larger remuneration for the rural minister; a preaching mission leader for rural churches is needed in New England with a salary; more certain convictions on the foundations of Christian belief, that we may have more vital church members. This address was received wih great applause, with orders that it be printed.

There were many other interesting features. Rev. E. M. Conover of the Interdenominational Bureau of Architecture said that every rural church ought to be made beautiful inside and out, with a special project during each year, thus increasing the reverence and love of the people for their sanctuary. Rev. E. Tallmadge Root of Somerville, Mass., spoke on "Wealth and Christian Stewardship." During the week a roll of honor for those ministers who had given distinguished service to the rural church was instituted with Dr. Root's name at the head. Others honored were John Shirley and Dr. Kenyon L. Butterfield, former presidents of the New England Town and Country Church Commission and now of revered memory. Dr. Ives reviewed the history of the commission and introduced ten students who are to do summer work in New England under the supervision of rural ministers, a program that has been going on for more than ten years. She also spoke of the preaching missions that were held about New England last fall. Rev. J. E. Herrick reviewed the work that he has been doing among the fishermen of Orrs and Bailey islands in organizing tuna-fishing.

The crowning moment of the conference was shared by a communion service of deep meaning and an induction into membership of ten candidates for the John Frederick Oberlin Rural Fellowship, a fellowship of rural ministers and leaders of New England.

New officers were elected. Rev. B. F. Wentworth of Wilton, Maine, was made president, Rev. Philip Rose of Connecticut vice-president, and Rev. J. Herbert Owens of Massachusetts secretary. The conference adjourned with deep appreciation for t opportunity to be better leaders in N England's rural churches of many denomi tions.

Ritual of Dedication

(As used at the Freeport Methodis Church, Freeport, N. Y., June 28)

In grateful acknowledgment of the willi ness of these men, members and friends our church, to give even their very lives t justice, truth, and good will may at obtain both here and abroad,

We dedicate this Honor Roll.

In recognition of the spirit of service sacrifice that must move the loved ones these men to share them with their coun and the patient trust that must be with th during their anxious absence,

We dedicate this Honor Roll.

In the sure knowledge that God's wisd and leading are upon all His children e in the most testing times of life,

We dedicate this Honor Roll.

In the high confidence that the worthy w of a true democracy, the full opportuni for the growth and enrichment of ev man, the world round, will at last come full flower,

We dedicate this Honor Roll.

In increasing reliance upon a God of jus and mercy and truth, a God whom the wo has seen moving among us in the healing of Jesus,

We dedicate this Honor Roll.

In the giving of our own lives to the cessful issue of the Cause, which has ta these men from our homes; and in full render to the will and the way of an all-v God and Father,

We dedicate ourselves, living sacrifices, wh is only our reasonable service.

Looking Ahead

Five hundred sixty-five prominent cle men—Protestant, Catholic, and Jewish—fr forty-four states of the Union appealed Congress on Monday of this week to ac the Voorhis bill to establish a Commis on Post-War Reconstruction. The appeal made public by Rt. Rev. Msgr. John A. R of Washington, D. C., director, Departm of Social Action of the National Cath Welfare Conference; Rev. James Myers New York City, industrial secretary, Fed Council of the Churches of Christ in Am ica; and Rabbi Ferdinand M. Isserman, ch man, Commission on Justice and Peace the Central Conference of American Rab

The statement pointed out that "when war ends, wide-spread unemployment r not be allowed to return to curse our l and to disillusion our citizens and our

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ng soldiers. A test of democracy is the ision of employment for all citizens able ork. . . . Even in the present time of ary preoccupation of the nation in mili- effort, immediate planning for winning peace is a fundamental necessity to the are of our nation, to the preservation of four freedoms at home, as well as their rance on a world-wide scale."

ne statement cited as a "significant fact" while various economic groups in this ntry hold widely divergent views on many es, all are agreed regarding the "urgency nitiating at this time further democratic coordinated study and planning" for -war economic reconstruction. The sign- pointed out that at Congressional hear- in Washington on the bill introduced Representative Jerry Voorhis of Califor- "representatives of the major national ciations of employers, organized labor, n organizations, and consumers, as well ational representatives of the three faiths," testified in favor of the general prin- es of this bill, which calls for a com- sion to study and make recommenda- ns on post-war reconstruction, such a mission to include representatives both government and of the national economic anizations and others. "Never before to knowledge has there appeared to be such stantial agreement among diverse eco- nic groups in support of a general legis- ve proposal of this kind."

Church Register

Herald Calendar

neral Commission on World Service nd Finance, Annual Meeting, Stevens Hotel, Chicago, Ill., July 8, 9

rtheastern Jurisdictional Board of Mis- ions and Church Extension, Silver Bay, N. Y., July 14-21

ver Bay Interdenominational Mission- ry Conference, Silver Bay, N. Y., July 14-21

rthfield Conference of Religious Edu- ation, July 15-24

le Fellowship, Colorado, July 17-August 27

Willimantic Campmeeting, Norwich District, July 19-26

Michigamme Summer School of Minis- terial Training, Institute Grounds, Michigamme, Mich., July 19-25

Empire Grove Campmeeting, Adult Assembly and Young People's Institute, East Poland, Maine, July 26-August 2

Sterling Assembly and Christian Service Institute, Sterling Junction, July 26-August 2

School of Missions, Lake Junaluska, N. C., July 27-August 4

Portland Area Summer School of Minis- terial Training, College of Puget Sound, Tacoma, Wash., July 28-August 5

Missionary Conference, Lake Junaluska, N. C., July 28-August 4

American Christian Ashram, Winnipe- saukee, N. H., August 1-15

East Livermore Campmeeting, East Livermore, Maine, August 7-16

Western Massachusetts Summer Assembly and Institute, Laurel Park, August 15-23

Northern New England School of Religi- ous Education, University of New Hampshire, Durham, N. H., August 16-23

Hedding Campmeeting and Young People's Institute, Hedding, N. H., August 23-30

Asbury Grove Assembly and Christian Service Institute, Hamilton, August 30-September 6

Methodist Youth Fellowship, First National Convocation, Oxford, Ohio, September 1-5

Summer School of Ministerial Training, Wilbraham Academy, Wilbraham, September 7-11

Conference on Preaching, Boston, October 12-14

Christian World Mission Convocation, Cleveland, Ohio, December 6-10

INFORMATION WANTED—A young man who is an esteemed member of Wesley Church, Worcester, is desirous of obtaining information concerning the whereabouts of his mother, from whom he has been separated since childhood. If she is still living she is probably connected with some Methodist church. Her name is Mrs. Lillian Holbrook Valentine. Anyone who can supply information regarding her to the pastor of Wesley Church, Rev. George E. Heath, will be rendering a service that will be greatly appreciated by her son Leslie.

Bits of Fun

"Did you ever hear anything so perfectly stunning?" exclaimed Susan as she turned the radio on to a new jazz tune.

"No," replied her non-musical dad. "The nearest thing I ever heard to it was when a truck loaded with empty milk cans had a collision with another truck that was loaded with pigs."—*Exchange.*

Mrs. Chubbwitt: "They tell me you have a model husband."

Miranda: "Yes, ma'am. But he ain't no workin' model. He's jest a-a blueprint."—*Virginia Methodist Advocate.*

When little Mary Anderson had learned to repeat the Ten Commandments, the result was disappointment, and her perplexity about it caused her to say to her mother: "Mummy, I obey the fifth commandment and honor my father and my mother, but my days are not a bit longer in the land. You still make me go to bed at seven every night. Oughtn't I to be allowed to stop up till eight, and go to bed when Peter goes?" —*Methodist Recorder.*

The pastor's sermon had been unusually long. At its conclusion he announced that there would be a meeting of the board after the service. When the group got together, there was a stranger among them.

Thinking that there had been a mistake, the pastor explained again that it was a board meeting. The stranger nodded.

"I know," he said. "And if there was anyone more bored than I was, I'd like to meet him now."—*Boston Globe.*

"I understand your daughter is going to be married," a man said to his neighbor. "She seems rather young. Do you think she is read for the battle of life?"

"She really ought to be," the father said. "She's been in five engagements already." —*Pickup.*

The artist was showing a critic through his studio.

"This picture," he said, pointing to one of his early efforts, "is one I painted to keep the wolf away from the door."

"Indeed!" replied the critic. "Then why don't you hang it on the doorknob, where he can see it?"—*Selected.*

A young lady, seeing her first baseball game, said: "Isn't that pitcher grand? He hits their bats, no matter where they hold them!"—*Exchange.*

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs. Norman Douglas.

FOR SALE—Lovely fourteen-room house and barn in historic Machias, Maine. Lot 19 rods by 10 rods. Many trees. In lake section, ocean near. All modern conveniences. Reasonable. Excellent condition. Mrs. Jennie P. White, Rockport, Maine.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. $19.50 dozen. Redington Co., Department 55, Scranton, Pa.

WANTED—GIRL or woman to help in domestic work, either for room and board, and attend the Conferences, or for wages. Address, Mrs. E. B. Cornell, Northfield, Mass.

PLANNING YOUR SUMMER VACATION?—Stonecroft on the Lake opened tenth season June 20. First-class, quiet place; home cooking; everything good. Reasonable. Boating, bathing, fishing, golf. Mrs. Clement, Wilton, Maine.

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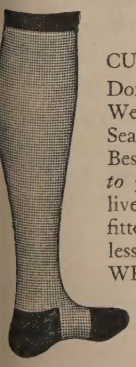

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Without losing sight of the grim business of war, we must turn our thought to the future—toward a Christian peace—toward preparing our young people to meet it. And WE MUST NOT WASTE TIME.

In a Christian atmosphere young people at Boston University are being trained for life. This training cannot be postponed two or three years. NOW is the time. If they are ready for college this fall, by all means send them. No investment in brains is ever lost. We shall be glad to send full information.

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OTHER DEPARTMENTS OF THE UNIVERSITY: Liberal Arts, School of Education, Law, Medicine, Social Work, Theology, Graduate School. *Catalogs.* Address deans of respective schools, Boston University, 681 Boylston Street, Boston, Mass.

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